Tristram THE Gilonani 1761

ANATOMY

OF

Arminianisme:

OR,

THE OPENING OF THE Controuersies of these times (formerly handled in the Low-Countries) concerning the doctrine of Prouidence, of Predestination, of the death of Christ, of *Nature and Grace, &c.*

By PETER DU MOVLIN, Minister of the Church at Paris.

There are certaine men crept in which were before ordeyned to this condemnation. Iude, ver. 4.

LONDON,
Printed for NATHANAEL NEWBERY.
Anno Dom. 1626.

LIBRARY OF THE
Union Theological Seminary
NEW YORK CITY
PRESENTED BY
Mrs. Francis Brown
FEB 1 1918

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY,
MAY 31 1918
NEW YORK.

TO THE

HONOVRABLE,

and right Worſhipfull, Sir *Henry Mildmay* Knight, Maſter of his Ma: Iewels, and Sir *Henry Row* Knight,

All health, proſperitie, and happineſſe.

HOnourable and right Worſhipfull, it is not a new faſhion for ſuch as publiſh any Bookes, whether of greater or leſſer worth, to preſent them to ſome worthy Perſonages, for to be patronized, which howſoeuer it may be ſuperfluous and vnfit at ſome times, and for ſome Bookes, yet it cannot but be very requiſite and fit in this, both in reſpect of the Authour and of his worke: For, the Author by Nation is a ſtranger, and the Worke doubtleſſe ſhall meete with many enemies: and therefore howſoeuer they are both of them of very great worth, yet both of them will haue neede of good countenance and defence. And as their neceſſitie in a foraine Region requires this, ſo their great worthineſſe and pious intention demands it, as a duety, at the hands of all good men: for herein the ſcrupulous doubts, or rather the ſubtile and querilous queſtions and diſputes of ouer-witty and audacious men, in verie waighty points of Faith, are exquiſitely diſcuſſed and reſolued, to the

pacifying no doubt of many vnsetled and vnquiet mindes in the Church of Christ, which are more ready to be inquisitiue into deepe mysteries, than to beleeue them. Now then my selfe being vtterly obscure, and indeed altogether vnaccomplished for such a businesse, yet the lot being falne to me to send this Translation forth into the world, I had almost let it goe at all-aduentures, to receiue such entertainment as the world vsually affoords vnto strangers, but that calling to minde your Worships great courtesie and affability, I thought they should not be vnwelcome vnto you: Besides, hauing a great desire to testifie the loue and much respect I beare vnto you, I imagined that I could not better doe it, than by entitling your Worships vnto so learned and holy a Treatise, tending to the maintenance of Religion and Truth; because as one of your Names is honoured, and that most worthily, by a famous and lasting Monument of loue vnto learning, religion, & truth; so I rest assured, that by your patronage of this Booke, your honourable fame shall be encreased: for which, and for all other blessings abundantly to be conferred vpon you, praying vnto almighty God, I beseech your Worships to pardon this boldnesse, and to accept of the good will of him, who euer will rest most humbly

Emanuell Colledge in Cambridge, founded by Sir Walter Mildmay.

At your Worships command,

N. N.

TO THE MOST *ILLVSTRIOVS AND* Moſt Potent Lords: the Lords the States generall of the Vnited Prouinces of the Low-Countryes.

INnumerable are the benefits (moſt Renowned & moſt mightie Lords) which haue happened to your Prouinces by the goodneſſe of God, and are ſupplyed to you, as it were *by the immediate prouidence of God*. Theſe are great things, that your Common-wealth, flouriſhing with riches, inlarged with territories, potent by ſea & land, famous in the Artes both of Warre & Peace, hath ſo beaten backe the force of a moſt mighty enemy, that you haue alwayes waged warre on your enemies ground, and your Cities in the midſt of the *heate* of the warres, enioyed Halcion-dayes of Peace. All which are done by the authority of your moſt Honorable Senate, and by the conduct of the Prince of ORENGE; of whoſe praiſes it is better to be ſilent

then to ſpeake but little. Euen they who enny your good ſucceſſes, doe yet admire your vertue. Finally, your Common-wealth hath had ſuch a Senate, and ſuch Princes, as God doth giue whenſoeuer hee will aduance poore and afflicted eſtates, to the higheſt top of power and glory.

But among the other benefits of God, this is moſt eminent, that when the bottomleſſe pit doth caſt out that thicke ſmoake, which couereth almoſt the whole world in a thicke miſt of ignorance, amongſt you the Sunne of Truth doth clearely ſhine in his pure orbe, and hath ſcattered the darknes of ignorance. Whence it is come to paſſe, that your country, together with ciuill bondage, hath ſhaken off the yoke layd vpon your conſciences.

Sathan, that hee might hinder the courſe of theſe proſperous affaires, hath for many yeares tryed outward forces: From which enterpriſe being driuen, he hath betooke himſelfe to craftie ſubtilties, and to inteſtine diſſentions: hauing gotten men, who affecting nouelty, vnder the pretence of Pietie, haue torne the bowels of their owne Country and Church. Pittifull was the ſight of your Pouinces: The enemy of our ſaluation did brandiſh amongſt you the fire brand of deadly diſſention: A tumultuous tragedy was acted on the Theatre of Belgia, your aduerſaries beholding it with much pleaſure: Finally, wee ſaw your Common-wealth ſhaking, and your eſtate *almoſt* deſperate, had not God appearing, beyond all expectation, turned away this imminent deſtruction by timely and ſeaſonable remedies: vſing to that purpoſe, your Authoritie, Wiſedome, and prudent Conſtancie.

With

With how great patience you haue endured theſe turbulent wits, with how great vigilancy you haue preuented this *ſpreading contagion*, if no man ſhould ſpeak of it, yet the greatneſſe of the diſeaſe, and your eſtate reſtored again to ſafety, would aboundantly witneſſe. In which enterpriſe, the vertue of the moſt famous Prince of ORENGE hath manifeſtly appeared, in whom we haue a ſingular proofe what very great induſtry can performe with greateſt fortitude; who hath added to ſo many warlike acts the praiſe of ciuill prudency. By this deed (moſt Honourable Lords) yee haue obtayned more praiſe, by reſtoring, then by enlarging the Common-wealth: For this inteſtine peſtilence hath in few yeares brought more dammage, then forraine warres were able to bring in many ages. Of which your vertue, all the Orthodoxe Churches throughout Europe doe reape great fruit; becauſe the ſparkes of this flame did already flye to them; and the iudgements of many among forraine nations did wauer concerning theſe controuerſies. For in the queſtions of *Prouidence* and *Predeſtination*, that opinion is wont to be moſt acceptable among the common people which doth meaſure the counſels of God by the counſels of men, and doth put vpon God humane affections.

But among other things which were prudently and happily done by you, the conuocation of the Synode of *Dordt* hath obtained the chiefe place. Than which Synode, for many ages paſt there hath beene none more famous, more holy, nor more profitable to the Church. Whereunto, that yee might call moſt choiſe men from diuers parts, yee ſpared neither coſt,

nor labour; wherein all things were done ſo orderly and gravely, that it hath drawne the people into admiration, and hath ſtayed thoſe that were ſtaggering, and hath ſo troubled headſtrong & obſtinate perſons, onely with the ſight thereof, that they which before did ſeeme to be deſirous of the conflict, and greedily to call for the encounter, haue by contrary practiſes, (whether feare ſtrooke them, or their conſcience affrighted them) begun to ſhun the hearing of the cauſe, to hate the light, and to worke delayes. To ſo excellent a thing, both other Princes did exhort you, and eſpecially the moſt renowned Prince IAMES, *King of great Brittane*, who hath alwayes beene moſt earneſt and forward to driue away the errours of all innouators; who, as he is rightly ſtiled the *Defender of the faith*, ſo he hath his eyes vigilant on all ſides, carefully watching leſt Chriſtian faith ſhould any where receiue any damage.

And I, who to ſo holy a worke could not bring my trauell, haue at leaſt brought my deſires. It cannot be expreſſed how earneſtly I deſired to be preſent at that reuerend Synode, to which the Churches of *France* appointed me, with ſome of my brethren. What were the impediments which hindred my determined iourney, I neede not rehearſe: yet being abſent, I performed what I could; For I ſent to the Synode my opiniõ of the fiue points of the Controuerſies which are hindred in *Belgis*, hauing ſtrengthned it with places and proofes out of the holy Scripture. And when many men, and the ſame good men, and of great authoritie and wiſedome amongſt you, had exhorted me that I would write ſomewhat vpon theſe controuerſies,

uerſies, I not vnwillingly obeyed; which I haue done, not ſo much in hope of effecting what I would, as being aſhamed to refuſe them, and deſirous of making triall: For I had rather that godly and learned men ſhould finde in me want of prudence, then accuſe me of negligence. Therefore I haue printed my Scheduls and papers, and haue reuiewed thoſe things which I had meditated vpon theſe queſtions, which I haue vttered in a plaine and vntrimmed ſtile, that as it were in a leane ſpare body, the force of the truth might clearely appeare. And I haue indeauoured to bring light to this darkeneſſe, in which the moſt quick-ſighted doe often grope at the way.

I am not ignorant, how dangerous a thing it is to vndergoe the hazzard of ſo many iudgements; how many there be that are ambitiouſly ſoure, and proudly diſdainfull; how few there are that take and vnderſtand theſe things; how fewer that are taken by them; how hard it is to contend with wily and wittie men, who euen when they themſelues are caught, doe ſo ſpeake as if they had catched others; and who in a deſperate cauſe do ſo carry themſelues, as if they were touched with commiſeration: who vndoe againe the things that haue beene begun by themſelues, and doe of purpoſe infold their meanings, fearing to be vnderſtood; like Lyzards, who out of the open field doe runne into buſhes. Nor am I ignorant how hard a thing it is for a man that is imployed, whoſe minde is troubled with other cares and buſineſſe, to write punctually and exactly concerning thoſe things whereto the moſt free ſtudies are ſcarce ſufficient, nor men at greateſt leaſure.

But your humanitie and wiſedome hath moued and ſtirred me vp, to be bold to attempt it: For ye know, that in great & hard enterpriſes, the endeauour is laudable, euen when ſucceſſe is wanting. Nor haue I doubted to conſecrate theſe my labours to you, that the worke done for the defence of that cauſe, which ye happily maintaine, might manifeſt it ſelfe in your name: I ſhall ſeeme to my ſelfe not to haue loſt my labour, though I get no praiſe, if I obtaine pardon: Or if by my example, I ſhall ſtirre vp any to performe ſome thing more perfectly, whereby the truth may ſtand vnſhaken againſt theſe innouators, which doe naughtily abuſe their wits, and are of a wicked and vnhappy audacity.

In the meane while, in your wiſedome you ſhall obſerue from what beginnings, to how great encreaſes this peſtilence hath come, and how vnder a ſhew of the liberty of propheſying, the raines are let looſe to wanton wits, which couer licentiouſneſſe vnder the name of liberty. For whileſt (as it were for the exerciſe and ſhew of wit) men diſpute of thoſe foundations of faith, of which heretofore there was no ſtrife amongſt vs, the moſt holy and moſt certaine things began to be called into doubt, and their ſcholaſtical skirmiſhing, forthwith burſt out into a ſerious and earneſt fight. For when this liberty (as it falleth out) had paſſed from the Schooles into the holy Pulpets, and ſo into the Streetes, Tauernes, and Barbers-ſhops, the whole Countrey was changed into a certaine ſea, boyling with tumults: Whence hatred hath beene bred in the people, and pietie is turned into contention, and obedience towards Magiſtrates is more

ſlacke:

ſlack: to which euils, when the ambition of ſome men, affecting nouelties, had ioyned it ſelfe, which ſtirred vp this fire with winde and fuell laid to it, this flame in a ſhort time hath vnmeaſurably encreaſed: But by the goodneſſe of God, and by your authority and prudent vigilancy (moſt illuſtrious Lords) the flame of ſo great a fire is abated, liberty is recouered, the Common-wealth is ſetled, the Vniuerſitie purged, and truth, which in many places durſt ſcarce open the mouth, or elſe was diſturbed by contrary clamours, broke through the obſtacles, and (as it is in the ſtriking of flints) it ſhone more cleare by the very conflict; yea truely, by it there haue appeared no obſcure encreaſes of pietie in the people; by it there is greater concourſe to heare the Word of God, and greater attention. For God (ſuch is his goodneſſe) doth vſe vices themſelues to ſtir vp vertues which grow ſloathfull in idleneſſe; For zeale and pietie being prouoked, doe encreaſe, euen as the fire of the Smiths furnace decaying, is ſet on fire by water poured on. Alſo they that haue learned by experience, what ſnares Sathan doth lay for them that are aſleepe and vnwarie, are ſtirred vp to keepe watch for the time to come.

There yet remaine ſome reliques of this diſeaſe, neither is the malice of the Factious quite aſſwaged; but there is hope that the ſides of this wound will in a ſhort ſpace cloſe together againe, and mens mindes will be reconciled. So that it may be vnlawfull in your Vniuerſitie (from whence this contagion crept into the whole Country) hereafter to teach any doctrine differing from the truth, and to call into doubt thoſe

things which are piouſly and prudently determined out of Gods Word in your ſacred Synode; and that hereafter no man be admitted to the ſacred Miniſtery, whoſe faith is not tryed, and his conſent with his brethren knowne; and that the authority be reſtored to Synodes, and their vſe be made more frequent: that the euills that are breeding may be preuented at their beginnings, as when the ſtinging Scorpion is bruiſed preſently vpon the wound. Alſo it hath beene wiſely prouided by you that theſe things hereafter bee not publiſhed among the common ſort, that the people be not taught ſo much to diſpute, as to liue: and that they accuſtome themſelues to fight with their owne vices, and not with other mens opinions. For it is a moſt hard, and a very profitable combate which euegodly man maketh with himſelfe. On the contrary ſide, when ſtrife is ſowne by ſtrife, and not the truth but the victory is ſought, firſt charity and then truth is loſt among the contenders.

And eſpecially, diligence is to be vſed, leſt peace and riches bring forgetfulneſſe of the Croſſe of Chriſt: and leſt the people, vnmindfull of the benefits of God, ſhould at length draw vpon them his iudgements. There are not wanting examples of people to whom when religion had brought forth riches and proſperity, a while after the ſame riches and proſperity choaked religion, and with a ſhamefull parricide killed their Mother. So much the more care therefore is to be had, that the eares of your people may alwayes ring with thoſe inſtructions whereby the memory of the calamities driuen from them may be refreſhed, and their mindes might tremble with a godly feare,

when

when they fore-ſee a farre off the dangers to come, and Satan lying in waite for them.

To which thing it is no light inſtigation, that by theſe late tumults you haue tryed, that the peace of the common-wealth, doth conſiſt in the integrity of Religion; neither can the purity of true Religion (which is maintained by you) be violated, but that alſo the pillars on which your common-wealth ſtandeth, and by which the authority of your ſupreame Magiſtracy is ſuſtained, will be ſhaken. For theſe two are ſo knit together by a mutuall bond, that the one cannot be ouerthrowne, but the other alſo muſt fall downe. Your authority was ſtrooke at through the ſide of Religion; and in the foundations of the Church, the foundations of the common-wealth were vndermined. Your power therefore will be ſound and ſafe, when obedience due to Princes, ſhall be thought to be a part of piety: and when the Paſtors of the Church ſhall traine vp, by the Word of God, the people to performe obedience to you. And on the other ſide, the Church ſhall flouriſh when Princes ſhall be her nourcing fathers, and ſhall thinke themſelues to be ſet by God at the ſterne of the Common-wealth; that God might raigne by them, and that Religion might grow vp, and might carefully be manured vnder the ſhadow of their ciuill power. This you doe (moſt Illuſtrious Lords) diligently and happily: It cannot be ſaid how much your people are indebted to you, and they will ſtill owe you more. Surely, all good men in the Chriſtian world, do greet your ſo proſperous ſucceſſe, and doe admire at your wiſedome, and doe ſtriue in prayers with God, that

he

he would preſerue you long to the Church and common-wealth; whom he hath vſed to preſerue the Church and common-wealth: and that he would ſo gouerne you by his ſpirit, and defend you by his carefull prouidence, that all your endeauours may obtaine their wiſhed ends, and that yee may haue a common-wealth happily gouerned, a State ſet in ſafety, domeſticall concord, aboundant riches, valiant armies, frequent victories, a people obeying your command, and who may doubt whether they ſhould call you Lords or Fathers.

One that doth highly honour your

moſt illuſtrious Lordſhips,

PETER MOVLIN.

The Table of the Chapters contained in this Booke.

How ſoberly we are to deale in this argument. chap. 1.

That we are not therefore to abſtaine from the doctrine of Prouidence and Predeſtination, although ſome abuſe it to curioſitie and impietie. And whereto it is profitable. chap. 2.

what the prouidence of God is. How farre it extends. That God is not the author of ſinne. What permiſsion is, and what blinding and hardning is. chap. 3.

Of the will of God. chap. 4.

Of the Antecedent and Conſequent will of God. chap. 5.

Of the ſinne of Adam. chap. 6.

That all mankinde is infected with Originall ſin. chap. 7.

what Originall ſinne is, and whether it be truely and properly ſinne. chap. 8.

How the ſinne of Adam *may belong to his poſterity, and how many wayes it may paſſe to his of-ſpring. And firſt of the imputation of it; and whether the ſinnes of the Grand-father and great Grand-fathers are imputed to their poſteritie.* chap. 9.

Of the propagation of the ſinne of Adam *to his poſteritie. where alſo of the traduction both of the ſoule and of ſin it ſelfe.* chap. 10.

Whether the power of beleeuing the Goſpell is loſt by the ſinne of Adam. chap. 11.

That God doth ſaue thoſe whom of his meere grace he choſe out of mankinde, corrupted and obnoxious to the curſe. chap. 12.

what Predeſtination is; the parts of it. That Arminius

LIBRARY OF THE UNION THEOLOGICAL SEMINARY, NEW YORK.

did not vnderſtand what the decree of Predeſtination is, and that he hath vtterly taken away Election. chap. 12.
Of the Obiect of Predeſtination, that is, *whether God electing or reprobating, conſidereth a man as fallen or not fallen.* chap. 13.
That the Apoſtle Saint Paul *in the ninth to the Romanes, by the word* Maſſe, *vnderſtood the corrupted Maſſe.* chap. 14.
That Arminius *doth willingly darken the words of the Apoſtle which are cleare and expreſſe.* chap. 15.
The opinions of the parties, vpon the doctrine of Predeſtination. chap. 16.
That the Arminians *make fore-ſeene-faith the cauſe of the election of particular perſons.* chap. 17.
The decree of generall Election is ſearched into, by which Arminius *will haue all men to be elected vnder the condition of faith.* chap. 18.
The election of particular perſons, in reſpect of faith fore-ſeene, is confuted by the authoritie of the Scripture. It is proued that men are not elected for faith, but to faith chap. 19.
Election for faith fore-ſeene is confuted by places taken out of the Goſpell of Saint Iohn. chap. 20.
The ſame is proued out of the eighth, ninth, and the eleauenth Chapter to the Romans. chap. 21.
The ſame Election, in reſpect of faith fore-ſeene, is confuted by reaſon. chap. 22.
The opinion of Saint Auſtin *concerning Election for faith fore-ſeene.* chap. 23.
The arguments of the Arminians, *by which they endeauour to ſtabliſh Election for faith fore-ſeene, are examined.* chap. 24.

Whether

whether Christ be the cause and foundation of Election. chap.25.
Of Reprobation. chap.26.
How farre, and in what sense Christ died for all. chap.27
That reconciliation, remission of sinnes, and salvation is not obtained nor purchased for all, and particular men, by the death of Christ. chap.28.
The obiections of the Arminians *are answered, by which they endeavour to maintaine and confirme the obtaining of salvation for all men.* chap.29.
That it was long agoe disputed whether Christ died for all, but in a farre other sense. chap.30.
Whether God love all men equally, and doth alike desire the salvation of all. chap.31.
Of free-will: the opinions of the parties. chap.32.
It is proved out of the holy Scripture, that an unregenerate man is altogether destitute of the power and liberty of free-wil in those things which belong to salvation. c.33
The reasons of the Arminians *are examined, by which they mainetaine free-will in an unregenerate man, concerning things that are spirituall and belonging to salvation.* chap.34.
The obiections of the Arminians *borrowed from the* Pelagians, *and* Papists, *are answered. whether an unregenerate man doth necessarily sinne; and whether necessity excuseth the sinner: Also whether God commandeth those things which cannot be performed by man.* chap.35.
Of the outward and inward calling, and whether the one may be without the other. chap.36.
Of the distinction of Grace into sufficient and effectuall Grace. chap.37.

The

The opinion of the Arminians *concerning vniuerſall grace, which is alſo called ſufficient grace.* chap.38.
Vniuerſall ſufficient grace is confuted by places of Scripture. chap.39.
The ſame ſufficient grace is impugned by reaſons. ch.40.
The arguments by which the Arminians *maintaine vniuerſall ſufficient grace are confuted.* chap.41.
The conſent of the Arminians *with the* Semipelagians *is declared.* chap.42.
The opinion of the Arminians *concerning the manner of the operation of grace, and of that power which they call Irreſiſtable. Of morall perſwaſion. And of the power and act of beleeuing.* chap.43.
The opinion of the Orthodoxe Church, concerning the conuerſion of man, and of the manner and certainty of conuerſion. chap.44.
The queſtion of morall peaſwaſion is ſifted, and whether euery perſwaſion may be reſiſted. chap.45.
The certainty of the conuerſion of the elect, and the finall vnconquerableneſſe of grace is proued. chap.46.
The iudgement of Saint Auſtin *concerning this controuerſie.* chap.47.
That the Arminians *doe openly ſtabliſh that vnreſiſtibleneſſe which they impugne.* chap.48.
The weake obiections of the Arminians *againſt Irreſiſtibility (that is, infallible certainty of conuerſion) are anſwered.* chap.49.
An addition to the thirteenth Chapter, containing ſome places taken out of the confeſſion of the Church of France, *and out of the ſpeciall Doctors of this age, concerning the obiect of Predeſtination, and the iudgement of the Synode of* Dordt.

FINIS.

THE ANATOMIE of Arminianiſme.

CHAP. I.

How ſoberly we are to deale in this Argument.

IF in any other Argumente, ſpecially in this which we are to treate of, that rule of Saint *Paul* is to be kept; *that no man be wiſe above that he ought, but that he be wiſe vnto ſobriety.* For God hath put a great miſt ouer the ſecrets of his wiſedome, into which it is a ſinne to ruſh, leſt while wee ſearch into his Maieſty, wee be ouerpreſſed by his glory: It is better to vnderſtand things that are ſafe, then things that are high; and to keepe Gods Commandements, then to pry into his counſels. This curioſity hath vndone mankinde. *Adam*, whileſt he would be like God in the knowledge of good and euill,

Rom. 12. 3.

Pro. 25. 27.

euill, loſt his good, and learned euill to his loſſe being puniſhed. Hence Hereſies haue bin bred, whileſt men, violently carried with the itching of their owne wit, runne out beyond the bounds of Gods Word. Hence haue proceeded thoſe troubles which Sathan hath ſtirred vp in this age (which is as fertill of diſputes, as it is barren of piety:) hauing vſed thereto men, who by their lewd wit & raſh preſumption, daring to call God to account, and to preſcribe lawes to him, haue greatly afflicted the moſt flouriſhing Churches of the low-Countries. Moſt ſafe therfore it is to follow God as our guide, to vnderſtand ſo much as he hath made manifeſt to vs in his Word, to command ſilence to our ſelues, where God himſelf ſpeaketh not. But we muſt haue a very great care, leſt we patronize and maintaine the wiſdome and prouidence of God, with the damage of his iuſtice: and againe, leſt while we defend his iuſtice, we put out the eyes of his prouidence. God is not to be thought vniuſt, if hee doe any thing that doth not euery way anſwere to the rules we haue conceiued in our owne mindes. Theſe two things are ſeriouſly to be auoided, as two fatall and dangerous rockes; and yet it is farre worſe to ſet on God the marke of iniuſtice, then to place limits to his prouidence. For with leſſe perill is God made a careleſſe ſpectator and beholder of ſinne, then if hee be beleeued to be the author and incitor to ſin. Neither is there any more capital miſchiefe, then to tranſferre on God the cauſe of mans wickedneſſe. For thus it comes to paſſe, that men hauing broken their bars, doe ſcot-free commit all riot, as hauing God the patron and author of their wickedneſſe.

And

And yet to reſtraine curioſitie, and to ſtrike our mindes with a religious feare, the conſideration of our owne meaneneſſe being compared to the diuine Majeſty, is much profitable. For if any of vs ſhould cruſh to death an Ant with his foot, no man would lay to his charge an action of injuſtice for it, although the Ant hath not offended him, although hee hath not giuen life to the Ant, although he hath deſtroyed anothers worke, which cannot be reſtored by man, and although betweene man and it, there is no infinite inequality, but a kinde of certaine and finite proportion. But man hath grieuouſly offended God, and yet God hath giuen life to man, and there is no proportion betweene God and man, but as infinite a diſtance, as betweene a finite and an infinite thing. If therefore God ſhall cruſh thoſe ſinfull men, which hee is able to ſaue; if patiently tolerating the veſſels of anger, he ſhall make them the matter of his glory, ſhall any man expoſtulate with God, or thinke goodneſſe wanting in him, or accuſe his Iuſtice?

CHAP. II.

That wee are not therefore altogether to abſtaine from the doctrine of Prouidence and Predeſtination, although ſome abuſe it to curioſity and impiety. And whereto it is profitable.

THere are ſome who being weary of the contentions which proceede from the doctrine of Prouidence and Predeſtination, doe think that it is moſt ſafe for the peace of the Church, and quiet of conſcience, not to touch theſe queſtions,

nor to speake any words of them to the people out of the Pulpet: seeing that by these speeches scruples are fastned in mens mindes, doubtings are bred, and the faith of the weake is shaken. Let the people be taught (say they,) not what God doth or decreeeth, but what hee would haue to bee done by vs: let the doctrine of good Workes bee instilled into their minds, and the secrets of Election and Reprobation left to God.

Surely this speech sauoureth more of honesty, then truth. For these men while they make shew of the study of piety, and loue of concord, they doe secretly accuse Christ and his Apostles of imprudency and indiscretion; because they so often beate vpon the doctrine of Election, in the new Testament. And while they are held with a prepostorous religion, they are the authors, that the Pastours of the Church cut away a portion from the Word of God; neyther doe they propound to the people the intire Doctrine of the Gospell. And whilest in a voluntary ignorance they affect the praise of modesty, they require discretion in God himselfe.

And what shall wee say to this; that without this Doctrine, due honour cannot be giuen to God, nor our faith made stable? For by the Doctrine of Predestination, that immeasurable heape of the goodnesse and loue of God towards vs, by which he loued vs and respected vs, before the foundations of the world were laid, doth enter into our mindes. Also whatsoeuer light or grace God doth measure to vs, is acknowledged to be a riuer flowing from that eternall loue. By this doctrine mans merits doe fall to the ground;

ground; and the imaginary faculty of free-will, in things pertaining to ſaluation, doth vaniſh away. The confidence of our ſaluation will alſo ſtagger, vnleſſe it be vpholden by the immutable decree of God, and not by mans free-will. This doctrine alſo is a great lightning of our ſorrowes, and mittigation of all bitterneſſe: while we conſider that all things, euen thoſe that are moſt grieuous, turne to the good of them, who are called by the purpoſe of God. Neither is there any more forcible iuſtigation to good workes, then the acknowledgement of that eternall loue, wherewith God, in Chriſt, hath loued vs before all worlds. Finally, by this doctrine wee are taught to ſearch into our ſelues, and to try our owne conſciences, to finde in vs, and to ſtirre vp the teſtimonies of our election; knowing that our owne endeauour and care ought to further the election of God, and that by the way of hell, that is, by impenitency and vnbeliefe, it is impoſſible to come to heauen.

This Doctrine therefore, the Scripture being our guide, may profitably be propounded, ſo we keepe mediocrity betweene affected ignorance, and raſh curioſity; and follow ſuch a moderation, that while we doe auoide things vnlawfull, we do not abſtaine from thoſe that are lawfull.

In this worke we haue to doe with men which offend both wayes, and doe runne vpon either extreamity: For if any one, *Arminius* doth breake into the ſecrets of God, and doth with a ſcrupulous curioſity cut into peeces the decree of Election; and yet the ſame man doth extenuate the whole doctrine of Election, as a thing, which if it were not knowne,

Gods loue by it would not be diminiſhed towards vs, nor any injury done to his Grace: *They which deny this election* (ſaith he) *deny that which is true, but without any wrong to the grace or mercy of God.*

In Perkin. Pag. 84.

CHAP. III.

What the prouidence of God is. How farre it extends. That God is not the author of ſinne. What permiſſion is. And what blinding and hardening is.

I. PRouidence is a diuine vertue, the gouerneſſe of all things; by which, God hath fore-known and fore-ordained from eternity, both the ends of all things, and the meanes tending to thoſe ends.

II. All things being preſent to God, there is nothing which from eternity he hath not foreſeene: But whether hee hath made a peculiar decree for all ſeuerall euents, it may be doubted. For it doth not ſeeme likely that God, from eternity hath decreed, how many eares of Corne ſhall grow in the Neapolitan, or any other field; or how many ſhreds hang on the torne beggars coate, or couering. becauſe theſe things haue no reſpect of good or euill, neither doe they adde to the glory of God, or protection of the world: And therefore *Thomas* is of opinion, *That by the decree of God, the number of men is determined, but not the number of Gnats or Wormes.* Not that thoſe little things doe eſcape the knowledge of God, or that God cannot extend his prouidence to them, but becauſe it doth not ſeem conuenient to his ſo great wiſdome, to decree any thing which doth adde nothing

Sum. Theol. 2. Part. Queſt. 23. Art. 7.

to

to his glory, or to the protection of the vniuerſe. Surely God hath from eternity, fore-knowne all things, euen thoſe that are leaſt: But hee hath onely pre-ordained and decreed thoſe things which haue in them ſome matter of good, and whereby the glory of God is made more illuſtrious, or the world more perfect.

III. The will of God cannot bee reſiſted, *Rom.* 9.20. God ſpeaketh of himſelfe. *Eſay* 46. 10. *My Counſell ſhall ſtand, and I will doe all my pleaſure.* And Saint *Paul*, *Epheſ.* 1. *God hath made all things according to the purpoſe of his will.* This doth not pleaſe *Arminius*: For he in his booke againſt *Perkins*, the 60. page, is of opinion, that God may make fruſtrate that particular end which hee hath propounded to himſelfe; and page 198. doth thinke that the antecedent will of God may be reſiſted: But how truely, we ſhall heereafter ſee.

IV. God is in no wiſe the author or inſtigator of ſinne. *Pſal.* 5.5. *Pſ.* 45.8. For God is not only juſt, but alſo juſtice it ſelfe: And it is as impoſſible that hee who is juſtice it ſelfe ſhould ſinne, or be the author of ſinne, as that whiteneſſe ſhould blacke the wall, or heate make one cold. Neither doth God onely doe the thing that is juſt, but therefore the thing is juſt, becauſe God doth it. And ſurely that idle deuice of ſome, is to be hiſſed out, who ſay, that God, though he doth enforce men to ſinne, yet himſelfe doth not ſin, becauſe there is no ſinne where there is no law, and God is bound by no lawes. I confeſſe indeed that God is obnoxious to no Law: And yet it is certaine, that hee can doe nothing that is contrary to his owne

Nature. God cannot lie, becauſe hee is truth it ſelfe. God cannot ſinne, becauſe he is perfect righteouſneſſe it ſelfe. Theſe ſpeeches, that ſinne is committed either by Gods procuring or furthering, are altogether to be rooted out of Diuinity.

V. Man by his owne fault hath brought deſtruction to himſelfe: neither can the fall of man be imputed to God. *Thy deſtruction, O Iſrael, is from thy ſelfe; but in mee is thy helpe. Hoſea* 12.9.10. As in the generation of the *Infant*, the ſunne and man doe worke together; yet if a monſter be generated, it is not aſcribed to the ſunne, but to man: For therefore is the monſter bred, becauſe through the defect of the organs, or the euill affection of the matter, the vniuerſall agent cauſe is withdrawne from the accuſtomed courſe. Euen ſo to humane actions, God and mans will doe concurre, yet if any euill bee in the action, it ought not to be aſcribed to God, but to the diſpoſition of mans will.

VI. And yet the Scripture doth ſometimes vſe thoſe phraſes of ſpeech, which doe yeeld occaſion to the prophane, of imputing their ſinnes to God, as being committed by his will and incitation. It is well knowne with how great wickednesſe, the ſonnes of *Iacob*, moued with enuy, ſold their brother *Ioſeph*: Of this fact *Ioſeph* himſelfe thus ſpeaketh, *Geneſ.* 50. *Yee indeede thought euill againſt mee, but God meant it vnto good, that hee might ſaue much people aliue.* As if God had beene the authour of this fact. The Scripture ſaith of the ſonnes of *Samuel*, that they did not obey their fathers admonitions, becauſe God would ſlay them, 1. *Samuel* 2.25. And 1. *King.* 2. the malig-

malignant ſpirit ſets himſelfe before the tribunall of God, and offers to God his ſeruice, to deceiue the Prophets: To whom God ſaid, *Thou ſhalt deceiue, and thou ſhalt preuaile: Goe forth, and doe ſo.* *Shemei* curſeth *Dauid* with foule imprecations, 2. *Samuel* 16. which *Dauid* receiues as done by the incitation of God. Let him curſe (ſaith hee) for God hath ſaid vnto him; Curſe *Dauid*. Very grieuous calamities followed *Dauids* adultery with *Bathſheba*, and his murther of *Vrias*, by the rebellion of his ſonne *Abſalom*, who droue his father from his kingdome, and openly abuſed his wiues. *Nathan*, ſent to *Dauid* from God, doth declare how theſe things came to paſſe, in theſe wordes: *Thou didſt this ſecretly, but I will doe theſe things before all Iſraell*, 2. *Sam.* 12. Satan afflicted *Iob*, the Chaldees ſteale away his goods; what ſaith this ſeruant of God to theſe things? *The Lord* (ſaith hee) *hath giuen, and the Lord hath taken away; Bleſſed be the name of the Lord.* In the fourth Chapter of the *Acts* Saint *Peter* ſaith thus: Againſt thy holy childe Ieſus, whom thou haſt annointed, both *Herod*, and *Pontius Pilate*, and the Gentiles, and the people of *Iſrael*, are aſſembled together, to doe whatſoeuer thy hand and thy counſell haue determined before to bee done. Saint *Paul*, in his firſt chapter of the Epiſtle of the *Romans*, ſpeaking of the people that were worſhippers of Idols, and were giuen ouer to all wickednesſe, ſaith, that God gaue them vp to vile and wicked affections, that they might doe theſe enormious things. God himſelfe doth witneſſe, *Exod.* 10. *& Rom.* 9. that hee hardned *Pharaohs* hart. Finally who doth not tremble at theſe words of God which are ſet downe in the ſixt

Chap. of *Esay*. Make the heart of this people fat, and make their eares heauy, and shut their eyes: lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and so conuert and be healed.

Lest any prophane person should abuse these things, to the vnlooſing of the claſpe of intemperancy; and lest any whose heart is hardned against the Word of God, should impute the hardnesse of it to God, who cannot be resisted. As that yongue man in *Plautus*, thus excusing himselfe; *Deus mihi impulsor fuit*: God was an incitor to me, it was he drew mee to her: therefore some things are to be set downe, whereby this question may be cleered, and the truth may be brought out of this darkenesse.

In Aulularia.

VII. Before all other things wee admoniſh, that the middle way be kept betweene the two extreames. One whereof is, to make God the authour of sinne; the other is, to assigne any thing to be done, God being vnwilling, ignorant, or not regarding, as if sitting in a watch-tower he did expect casuall euents, depending vpon chance, or vpon mans pleasure. Let him runne into neither of these, who would acknowledge the prouidence of God without damage of his iustice, not fathering his sinnes vpon him, and would not call in ignorance or neglect of things in God, for the defence of his iustice.

VIII. First therefore, it must be graunted that sinne is not committed without Gods permission: Neither ought this word of *permitting* offend any one, as if it derogated from the care and prouidence of God, seeing Saint *Paul* himselfe in the 14. chapter of

the

the *Acts* doth vse this word; where he saith to the men of *Lycaonia*, *God in times past* * *suffered all Nations to walke in their owne waies*; Therefore God suffered sinne. To permit sinne, is not to hinder it when thou canst: thence it comes to passe that there are so many meanes of permitting sinne, as of hindring it. God doth hinder sinne two manner of wayes, either by his Iustice, or by his Power. By his Iustice he hindereth sinne, by commanding, by forbidding, by admonishing, by threatning, and by promising. By his power he doth hinder it, when hee doth take away ability, or remoue the occasion of sinning, or by the efficacy of his spirit, doth change and encline to piety our wils that are prone to sin. The former is a morall impediment, the latter a naturall, or euen a supernaturall. According to these meanes of hindering sinne, the meanes of permitting it are also diuers: For God doth permit sinne either by vnlooſing the Law, and giuing liberty of sinning; or by not drawing away the ability of sinning, which might hinder men from sinning in act. After the former manner God doth neuer permit sinne: after the latter manner hee doth permit it, which he doth in not hindering that man should assay it, and in not giuing a certaine succour and measure of his grace, which if it were present, the sinne might be preuented.

* Iam.

IX. This permission is a certaine act of the diuine will, seeing it is voluntary; for God doth nothing vnwitting or vnwilling: God therefore permits sinne, because he will permit it; neyther had this permitted it, if it had not beene good that it should [illegible] for if there were not [illegible]

THE THEOLOGICAL SEMINARY, NEW YORK.

what is good: euen as we ſhould not know what light were, vnleſſe there were a night; neither had his iuſtice (whereby he puniſheth, nor his mercy whereby he pardoneth) beene made knowne, nor his wiſedome whereby hee can draw good out of euill; nor his infinite loue, whereby he ſent his ſonne into the world that he might die for vs; not that God doth ſtand in neede of our wickednesſe to illuſtrate his glory, but becauſe, otherwiſe, man could not come to that full felicity to which hee was created. For God cannot be perfectly knowne, and therefore not perfectly loued, ſo long as his iuſtice and mercy is vnknowne: So that by the very fall of man, God hath framed to man, a ſtep to a more perfect condition: and although in the reſpect of many particular perſons which periſh, it might haue beene wiſhed that man had not ſinned, yet in reſpect of the vniuerſall good, whereof regard is rather to be had, God ought not to haue vſed his power to haue hindred ſinne, that it might not haue beene committed.

X. Furthermore, although God doth permit the Diuels and men to ſinne, yet doth hee not ſo let looſe the reynes to them, but that they are held faſt bound by the bonds of his prouidence, and whileſt they wander out of the path of righteouſneſſe, they are yet included within the limits of his prouidence, that they ſhould not hurt them whom God loues: For although mans will hath corrupted it ſelfe; yet is not therefore the gouernment of God diminiſhed, to which the wills of men are ſubiect, how much ſoeuer they that are aduerſe to his commandement, & driuen with the ſpirit of rebellion do *gnaſh their teeth* againſt his gouernment.

XI. The

XI. The principal faculties of the ſoule are two, the Vnderſtanding, and the Will; the one by which man knoweth, and the other by which he moues himſelfe. By the vnderſtanding, we are learned or vnlearned, by the will, we are either good or euill. That which in the vnderſtanding is to affirme or deny, that in the will is to deſire or to refuſe. God doth not put wicked deſires into the minde: but he doth often caſt darknes into the mind, and in his iuſt iudgement doth blind the vnderſtanding, ſtriking the rebells with a giddineſſe, and making them drunke with the ſpirit of ſleepe; yea truely, no otherwiſe then the maſter doth iuſtly blow out his ſeruants candle, which by night he doth abuſe at dice: So God doth take away the light of his knowledge, when man doth abuſe it to the contempt of God, and to the liberty of ſinning. Howbeit, God hauing taken away this light, the erring will doth ſtumble, and grieuouſly offend, God not compelling. But hardneſſe of heart doth, of it ſelfe, follow this blindneſſe of minde. For Saint *Iohn* ioyneth theſe together as hanging one vpon another. *Chap. 12. 40. God hath blinded their eyes, and hardned their hearts.* By this meanes, latter ſinnes are made the puniſhment of former ſinnes; as Saint *Auſtin* teacheth at large in his fift booke againſt *Iulian. Chap. 3. For by the very ſame thing, whereby man by his latter ſinnes is made more wicked, by the ſame he is alſo made more miſerable:* Not that ſinne is ſent from God as a puniſhment, but becauſe God doth vſe for a puniſhment that ſinne which is not from him. And hence doth that doctrine of a bare and careleſſe permiſſion vaniſh; becauſe a Iudge doth not puniſh by a careleſſe permiſſion; but by

by decreeing or iudging according to iuſtice.

XII. The ſubminiſtration, and furniſhing of the outward meanes of ſaluation, ſuchas are the Word and Sacraments, doe alſo worke to this obduration, and hardneſſe of heart. For vnleſſe God moue the heart by the powerfull grace of his Spirit, mans wickedneſſe is more ſtirred vp by thoſe outward helpes, and hauing caſt off this troubleſome yoake, he is carried through by-waies, and doth violently throw down himſelfe with greater ruine: And then is fulfilled that which is ſaid in the 81. *Pſalme.* I gaue them vp to their owne hearts luſts, that they might walke in their owne counſells. But yet, that you might know that this hardneſſe of heart doth proceede from man himſelfe; the Scripture doth not onely ſay, that God hardned *Pharaohs* heart: but *Pharaoh* himſelfe is ſaid to haue hardned his owne heart, *Exod.* 8. 15. Neyther is that of Saint *Paul*, *Rom.* 1. any otherwiſe to be vnderſtood; That God deliuereth ouer the wicked εἰς ἀδόκιμον νοῦν, to a reprobate minde and vile affections: For this reprobate minde, theſe vile affections, are not put into the wicked by God, but they being in the vngodly, God hauing put out his light, doth ſuffer theſe vile affections to exerciſe their authority ouer them; as *Thomas* teacheth. *Lib.* 2. *Queſt.* 79. *Art.* 1.

XIII. Furthermore, there are two ſorts of them whoſe hearts are hardned; for beſides that hardneſſe of heart which is common to all the reprobates, whereby a man is left to himſelfe, whence it commeth that hee doth alwayes grow worſe, there are ſome that are ὑπερσκληροί, men of a high ranke of wickedneſſe, whom God doth deliuer to Sathan with a peculiar

peculiar and extraordinary vengeance; ſuch as were *Pharaoh*, *Saul* and *Iudas*.

XIV. Euery poſitiue Being doth depend vpon God, as vpon the firſt and principall entitie; neither can the creature moue it ſelfe without the aſſiſtance and ſuſtentation of God: *For by him we liue, and moue, and haue our being*, Acts 17. Neither doth hee onely worke by influence into the creatures, or aſſiſt them by a generall power and influence, but alſo by his peculiar aſſiſtance, by which he doth ſuſtaine and direct ſeuerall actions. The euents which follow of ſeuerall actions doe declare this, which he doth witneſſe, doe not happen by chance, but of his purpoſe, God ſo willing: *If an Axe falling out of the hand of him that cutteth wood, doth kill one that paſſeth by, God doth affirme that it was done by him. The Lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord*, Pro. 16. 33. Deut. 19. 5. Exod. 21. 13.

XV. Furthermore, although God by his concurrence, doth giue his influence into humane actions, ſuſtayning the agent, and directing the actions, ſetting bounds to them, ordering the euents, and drawing good out of euill; yet muſt it not therfore be thought, that God doth inſtigate to euill actions, or to haue forced *Eue* to the eating of the forbidden tree. To the clearing of which aſſertion, we ſay that God doth not onely worke by the creature, but alſo worke with the creature; both God and the creature are concurrent cauſes to one *ἀποτέλεσμα*, to the bringing forth of one effect; and theſe two taken together, are the totall cauſe of any action: which creature, if it doth worke voluntary, may by his concurrence pollute the action wherein there is the concurrence of God,

God, and determinate it to euill: By this meanes the whole fault doth remaine with the creature. For God, effectually infusing into the creature, doth not take away from it *the free contribution of its owne power.* If man sinneth any thing in an humane action, the concurrence of God is naturall, but the concurrence of the creature is morall: whatsoeuer was naturall in the eating of the forbidden Apple, was from God; whatsoeuer was morall and straying from the path of iustice, was from man. As God doth giue to a lame liuing creature the power of going, yet is not his lameneſſe from God; ſo though God doth giue to man the faculty of willing, and doth ſuſtaine the naturall motion of the will, and the act of willing; yet if any euill come which doth defile that act, it muſt not be ſaid to be from God: Man is the effector of ſinne, God the permitter. That act in which there is deformity, is naturally good, in as much as it is from God: but morally euill, in as much as it is from man. The action in which the ſinne is, is one thing, the deformity of the action in which formally the ſinne is, is another thing. To the action it ſelfe God doth concurre with man, but not to the ſinne.

XVI. Neither is God to be blamed that hee doth concurre with the creature which hee knoweth will abuſe his concurrence and aſſiſtance to ſinning: For mans vice cannot ſtraighten the limits of Gods power, nor diſſolue that eternall law, by which the whole frame of nature doth ſtand, nor pull away that naturall neceſſity, whereby the creature cannot moue it ſelfe, without the aſſiſtance of God. So the Soule, although it knowes that the body will abuſe her

mouing

mouing power to halting, doth not keep back her mouing force, or abstaine from the motion of the body. Neither will therefore the power of God be diminished in naturall things, or his influence cease, because in morall things the will of man is disobedient to the law of God: Yea, God cannot require obedience from the creature, vnlesse hee should sustaine it, and giue to it power of mouing it selfe.

XVII. As the Sunne is not the cause of darkenesse, although darkenesse doth necessarily follow the absence of it: So God, seeing he is the most exact Iustice, is not the cause of sinne, although inordinate affections, blindnesse of minde, and the prauity of the will, doe necessarily follow the denial of the grace of God. This is their meaning, which say, that God is not the efficient, but the deficient cause of sin: Yet I could wish men would abstaine from this kinde of speaking.

XVIII. Although wicked men doe worke freely, and of their owne motion are carried to sinne, God not alluring nor forcing them: yet it is certaine, that the euents which doe follow thence are directed and gouerned by Gods prouidence. For as the downefall of the running water, inclining to the lower parts, may be turned, the channell being guided by the diligence of the conueyor: so although wicked men of their owne disposition are prone to sinne, yet by the prouidence of God and his secret counsell, they are inclined to commit this sinne rather then that, that they may serue the execution of the iudgements of God, when hee will vse them, either to punish any ones wickednesse, or to try the faith of the godly, or to stirre vp their sloathfulnesse. This similitude *Salomon*

mon doth vſe, *Prou.21. The heart of the King is in the hand of the Lord, as the riuers of waters, and hee turnes it whither he will.* By this meanes, as Saint *Peter* ſaith, *Acts 4. The wicked doe whatſoeuer things the hand of God and his purpoſe had determined to bee done.* Hence it is that God ſaith, *Eſay 5.* that hee will whiſtle for the remote Nations, to lay waſte *Iudea.* And *chapt.10.* he cals *Aſſur* the rod of his wrath. *Ieroboam* ſeekes after nouelties, and doth practiſe a reuolting from *Salomon*; *Ahias* the Prophet ſent from God, doth declare to him the euent of this attempt: God did not inſtill this rebellion into his heart, which was before conceiued, but hardned his minde, which was already euill, to the daring this wicked attempt, that hee might vſe the wicked man to puniſh the ſinnes of *Salomon* and *Rehoboam.*

Similis.

As therefore Horſe-leaches applyed to the parts of a ſicke man, while they ſatisfie their owne gorge, doe performe the intent of the Phyſitian: ſo wicked men, whileſt they rage againſt good men, beſides their owne intention, they further the purpoſe of God: as *Eſay* teacheth in his tenth Chapter; where God ſaith, that hee had decreed to vſe the King of *Aſſiria* to puniſh the hypocriſie of Iſrael, but that this minde was not in the King, being led onely by ambition and deſire of prey: Thus God vſed the wickedneſſe of the brethren of *Ioſeph* to keepe famine from his people: and the treaſon of *Iudas*, for the death of Chriſt, and by it, for our redemption; and the ambition of *Auguſtus Ceſar* taxing the whole Empire, for the bringing of *Mary* out of *Galile* to *Bethlehem*, that there ſhe might be deliuered, and ſo the propheſie of *Michai* be ful-

fulfilled. Euen they which reſiſt the commandement of God, helpe forward his prouidence, and like Rowers which ſet their backes that way which they goe. God by the folly of men, doth worke the purpoſes of his wiſedome; he doth vſe vniuſt men to the exerciſing of his iuſtice: as if one with a crooked ſtaffe ſhould ſtrike a ſtraight blow.

XIX. Whenſoeuer God, letting looſe the reines to Sathan, doth permit him to tempt any man, Sathan truely may allure the appetite by propounding obiects, or trouble the phantaſie by the alteration of the humours of the body, but he cannot compell the will; otherwiſe the man ſhould not ſinne but Sathan: Neither could God iuſtly puniſh a man for ſinne, to which he had beene compelled by an outward cauſe, without his owne inclination.

XX. But becauſe God, when he would auenge the contumacy of his enemies, or puniſh the ſinnes of his owne, doth ſometimes vſe Sathan as his miniſter; the holy Scripture doth attribute one and the ſame euent both to God and to Sathan. So 1. *Sam.* 16. the euill ſpirit troubling *Saul*, is ſaid to be from God, and 1. *Chro.* 21. Sathan is ſaid to roſe haue vp againſt Iſrael, & to haue ſtirred vp *Dauid* to number the people; and 2. *Sam.* 24. it is attributed to God. There God is to be conſidered as a iuſt Iudge, and Sathan as an incitor of the wickednesſe.

By theſe *inſtructions* well conceiued, the way of excuſing Saint *Auſten* will eaſily be found, from whom ſometimes there fall ſome ſpeeches which trouble tendercares, if they be not moderated with a fit interpretatiõ; ſuch is that which he ſaith of *Shemei*

curſing *Dauid*, in his Booke *de Gratia & libero arbitrio.* Cap. 20. *What wiſe man doth vnderſtand how the Lord ſaid to this man, Curſe* Dauid? *For he did not bid him by commanding him, that his obedience ſhould be praiſed; but becauſe God inclined his will, which by his owne proper vice was euill, to this ſin, by his iuſt and ſecret iudgement*, and therefore it is ſaid, *the Lord bid him.* And Cap. 22. *God worketh in the harts of men to incline their wils whither ſoeuer he wil, either to good things of his own mercy, or to euill things according to their deſerts.* And againſt *Iulian* the *Pelagian*, lib. 5. cap. 3. *Many other things we might rehearſe, in which it would plainely appeare, that the heart is made peruerſe by the ſecret iudgement of God, that the truth which is ſaid might not be heard, and ſo man might ſinne, that ſinne might be the puniſhment of a former ſinne:* Yea, in the ſame place, he doth contend againſt *Iulian*, that thoſe which are deliuered vp to their owne deſires, are driuen into ſinnes by the diuine power. Neither doth *Thomas* teach things vnlike theſe, in his Commentary vpon the Epiſtle to the *Romans*, and the ninth Chapter.

CHAP. IV.

Of the will of God.

I. THE will in man is ὀρεκτικὴ, the rationall appetite; whereby man of his owne accord, and with knowledge, doth moue himſelfe to obtaine good, whether it be truly good, or good only in ſhew, and in the opinion of man. But ſometimes the will is not taken for the faculty whereby wee will, but for the act of willing or deſiring:

desiring: sometimes it is taken for the thing it selfe which wee will, after the same manner as Saint *Paul* speaketh, 1. *Thes.* 4. *That the will of God is our sanctification.*

II. Will, in God, is not a rationall appetite; for God is not capable of any appetite, yea, nor reason: But the will of God is that act of willing, whereby he doth either command, or appoint and decree.

III. For the will of God is two-fold, the one is his decree, the other is his commandement. The decree of God, belongeth to the prouidence of God, and the commandement of God, belongeth to his iustice: By his decree, hee doth appoint and dispose the euents of things; by his commandement hee doth gouerne our actions. By the former will, God doth appoint what he will haue done; by the latter, what he would haue vs doe. To the former all creatures obey, euen the Diuels themselues; to the latter onely the faithfull, and yet not that perfectly.

IV. These faithfull men are esteemed iust, not because they obey the decree of God, but because they are obedient to his commandement. So the wicked sonne, wishing the death of his sicke father, doth sinne against the will of God, although his wicked minde doth consent with the decree of God: On the other side, the sonne which doth pray to God for the health of his sicke father, doth obey the will of God, although by the decree of God his death is certaine, and the desire of the good sonne, is contrary to the purpose of God. God forbids murther, and yet hee

decreed that the *Iewes* ſhould kill Chriſt, by which fact they ſinned againſt God, howſoeuer they fulfilled his decree, *Act.* 2. 23. *Vorſtius* himſelfe doth acknowledge, *That God would not haue had his people ſo ſoone ſent away by Pharaoh, viz.* becauſe God had decreed not to bend the heart of *Pharaoh* to obedience: But as concerning the commandement, it is no doubt but God commanded *Pharaoh*, that he ſhould ſend away the people without delay; for therefore God inflicted vpon him ſo many ſcourges, becauſe he did not obey the commandement of God. Neither by this will *Vorſtius* make God guilty of Hypocriſie, or fraudulent diſſimulation; as he doth falſely lay to our charge.

V. Theſe two willes, the Scripture doth ſometimes mixe, and take them promiſcuouſly one for another. So when Chriſt, *Iohn* 6. ſaith, that he *deſcended from Heauen, that hee might not doe his owne will, but the will of him that ſent him*; it is certaine that Chriſt vnderſtandeth both theſe two willes, becauſe Chriſt by thoſe actions did both fulfill all righteouſneſſe, and alſo did execute the decree of God: And therefore either of theſe willes is called the purpoſe of God. *Eſay.* 46. 10. *Luke* 7. 30. *Act.* 20. 27.

VI. This decree of God, is properly, and by it ſelfe, called the will of God: the law of God is not ſo properly called his will; for the law is rather a document or leſſon, then his will, and rather a declaration, wherein God doth make knowne to man, by what meanes he may be pleaſed, then what hee hath abſolutely appointed to come to paſſe. For onely of the will of God, ſo properly called, is that true which

which is saide, *Psalme* 115. *God doth whatsoeuer hee will.*

VII. The promises and threatnings of God, are yet more improperly called the will of God, seeing by them God doth neither command, nor decree any thing absolutely; but they are declarations, whereby God doth declare what shall come to passe; if man obey the law, or if he doe not obey it; if man beleeue the Gospell, or if he doe not beleeue it.

Perhaps the promises and threatnings of God are his conditionall decree, and depending vpon the performance of the condition by the pleasure of man. *Obiect.*

But this cannot truely be said: For if it should be so, this decree would not be certain by the will of God, although the euent was certainely foreseene by him: Also nothing can be imagined more absurd, then to appoint God to decree any thing with a condition, which condition, in the very moment in which he decrees it, he knoweth will neuer be fulfilled. When a master saith to a seruant, If you will doe thus, you shall haue this reward, he doth declare, that hee will then giue the reward, when the condition is fulfilled. But God willeth nothing, which he willed not from eternity. Indeede God doth promise life vnder the condition of obedience, but he doth decree nothing vnder that doubtfull condition. Hee doth not elect *Peter* if hee shall beleeue, but hee electeth him to faith, that he might be saued: Neither was he onely willing to preserue the Niniuites if they would be turned, but hee also gaue them repentance whereby they turned. *Answ.*

VIII. They which say that Gods decree is his

ſecret will, but his commandement, his reuealed will, ſeeme to me, to ſpeake inconſiderately: For many things are made knowne to vs of the decrees of God, not onely thoſe things which are made manifeſt by the euents, but alſo may other things, which God in his Word hath taught vs ſhall come to paſſe. As the comming of Chriſt, the reſurrection, &c.

IX. *Thomas*, and the Schoole-men, doe diſtinguiſh the will of God, *In voluntatem beneplaciti, & voluntatem ſigni*; Into the will of his good pleaſure, and the will of his ſigne, that is, his ſignified and reuealed will; The members of which diſtinction, fall one into another: For many things of the will of his good pleaſure are ſignified to vs: Neither is the word *beneplaciti*, good pleaſure, which in Greeke is, εὐδοκία, ſufficiently applyed heere: For εὐδοκία, or good-pleaſure, doth for the moſt part include, *Loue and good-will*: as *Luke* 2.14. ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία, *On earth peace, towards men good will.* See alſo *Epheſ.* 1.5 and 9. But the decree of God, is alſo extended to his iudgements, and to the puniſhment of the wicked.

X. They doe very ill, which ſet theſe two willes one againſt another, and would haue them be contrary. Surely if God ſhould driue a man to doe thoſe things which hee hath forbidden to be done, or ſhould keepe backe him, who is indeauouring to obey the Law, with an oppoſite barre from his obedience; God ſhould will things that are contrary, and ſhould reſiſt his owne will: But his decree doth not reſiſt his commandement, when he doth require thoſe things from man, which doe exceede mans power,

power, and doth not minister to man that ability whereby he may fulfill what is commanded; for man himselfe is the cause of his own impotency and inability: neither is God bound to giue those powers to man, which he lost by his owne fault. He which is in debt, doth not owe the lesse because he hath consumed his estate; neither doth that creditor deale vniustly which requireth his debt of the Bankerupt; because he doth not consider him as a poore man, but as a debtor. *Arminius* therefore is deceiued, in reasoning thus against *Perkins*. *Hee that will denie to any one* (saith he) *necessary help to performe the act of Faith, he doth desire that such a one should not beleeue.* Certainely he that will not giue money to a poore man, which is falne into pouertie by his owne fault, doth not therfore desire he should be poore, nor is delighted with his pouerty. Nor is that any better which he doth adde. *As it cannot bee said* (saith he) *that God is willing that that creature should liue, to whom he doth deny the act of his preseruation: So also it cannot be said, that God is willing that that action should be performed by any one, to whom he doth deny his concurrence & help, necessary for the performing of that action.* These things and other such like, doth hee ill beare vpon, for hee doth vse a similitude, which is a plaine dissimilitude; for no man is bound to his *Esse*, to his being, neither can God exact from him, that is not, that hee should be: But to obey God, man is naturally bound; Therefore God can rightly require of man what he oweth, and yet is not therefore bound to giue him ability of obeying and fulfilling what he commands; for God is not bound to restore to man, that power

which was once giuen and is now loſt by the fault of man. But here I would vſe the fitteſt words, and I had rather ſay, that God decreed not to giue grace to one, whereby he ſhould be conuerted and ſhould beleeue, then to ſay, that God decreed that the man ſhould be an vnbeleeuer and impenitent: For the word *decreeing*, is more fit to note out thoſe things which God determined to doe, then thoſe things which he determined not to cure.

XI. Furthermore vnder the word *Obedience*, I comprehend alſo faith in Chriſt, for as much as it is one kinde of obedience to which wee are bound by the law, which doth command that God be loued, with all our heart, and with all our ſtrength, and therfore that God be obeyed, that his word be beleeued, whatſoeuer it ſhall be that God ſhall command: whence it commeth to paſſe, that wee cannot reiect the doctrine of the Goſpel by vnbeleefe, but we alſo ſinne againſt the law by diſobedience; which if it be ſo, although faith on Chriſt was not expreſly commanded by the Law, nor was *Adam* before his fall bound to beleeue in Chriſt, yet it is certain, that God commanding aſſent and reuerence to be exhibited to his Goſpel, doth require that that loue which is commanded in the Law, & which is naturally due, ſhould be yeelded to *him*, that is, to *Chriſt*.

All theſe things that haue beene ſpoken, tend thither, that wee might teach, that there is no difference betweene theſe two willes of God. Let Saint *Auſtens* Enchiridion to *Laurentius*, *Chapter* 101. be read, where hee doth teach, how Gods will may be done of them which doe not the will of God:

and

and that that is not done beſides Gods will, which is done againſt his will.

Chap. V.

Of the Antecedent and conſequent will of God.

Damaſcen in his ſecond Booke of Orthodox faith, *Chap.* 29. doth ſet downe two wils of God; the one θεληματικὸν, or Antecedent; the other ἐνεργητικὸν, that is, Conſequent. *Arminius* hath catched this diſtinction, and doth place in it the *chiefe ſtrength of his Doctrine*; and as often as hee is vrged by our ſide, he creepes into this denne, as the Lyzard into the thickets.

I. The Antecedent will of God, hee ſaith is that, *whereby God doth will any thing to the reaſonable creature, before all the actions of it, or before any act of that creature*; but the conſequent is that, *whereby he doth will any thing to the reaſonable creature, after any one act, or after many acts, of the creature*. To the explication of which diſtinction, he bringeth theſe examples. God (ſaith he) by his Antecedent will, would ſtabliſh and confirme for euer the kingdome of *Saul*; by his Conſequent will, he would put him from his kingdome, and ſubſtitute in his place a man better then *he*. Chriſt by his Antecedent will, would gather the Iewes as a Henne gathereth her Chickens; but by his Conſequent will, hee would ſcatter them through all the Nations. By his Antecedent wil, they are cited to the marriage, which by his Conſequent will, were declared vnworthy, *Matth.* 22. By his Antecedent will, the man without the wedding garment was inuited; by

anullom

his

his Consequent will, he was cast out. By his Antecedent will, the talents are giuen; by his Consequent will, the talent is taken from the seruant.

II. The one of these wills is called the Antecedent will, the other is called the Consequent; not because that will goeth before this, for in this sense this distinction may be admitted, because there is a certaine order among the purposes of God: Thus his will of creating man, was in order before his will of feeding or cloathing him: But with *Damascen* and *Arminius*, it is called the Antecedent will of God, because it goeth before the act of mans will; and they call that the consequent will of God, which is after the will of man, and doth depend vpon it. This *Arminius* doth cleerely teach in his definitions before laide downe.

III. Betweene these two wills of God hee puts this difference, that the Antecedent will of God may be resisted, the Consequent cannot. He would haue it, that God should be disappointed in his Antecedent will, and faile of his propounded end; But the consequent will of God cannot he frustrated, but it must necessarily be fulfilled: for he thinks that God doth not alwaies attaine to that which he intends, and that sometimes hee is disappointed of that particular end which he propounds to himselfe; and that God is prepared to doe that which from eternity he knoweth he shall not doe; whence it comes to passe, that he hath prepared himselfe in vaine, and that by his consequent will, which is eternall, certaine, and immutable, hee hath decreed to harden those reprobates, which by his Antecedent will he is prepared to mollifie

mollifie and conuert. And so he is prepared to doe that which he hath decreed not to doe.

IV. Betweene these two wils of God (if any credit may be giuen to *Arminius*,) doth mans will come in, which doth cause, that God doth reuoke his antecedent will, which is farre the best; and being driuen from his propounded end, doth turne himselfe to another thing than that which at the first he had intended: so farre, that *Vorstius* saith, *Disput. de Deo, p. 65. that God afterward will not doe some things, which before he had promised, yea sworne that he would doe.*

V. If any Doctrine be contumelious against God, this is, accusing him of folly, putting vpon him humaine affections, & falsely attributing to him wishes of no strength, and a desire of no force: as if they should bring in God speaking thus: I do indeed earnestly desire to saue you, but yee hinder, that I cannot doe what I desire; I would if you would: therefore seeing by you I am frustrated of my intent, I will change my purpose of sauing you, and my will being otherwise bent, I haue determined to destroy you for euer. It is certainely plaine, that this Antecedent will of God, is not a will; but a desire and wish, which God doth obtaine onely by entreaty, and, as much as he may, by mans good pleasure. Therefore *Arminius* doth oftentimes call this will, a desire and naturall affection, and it is common to these sectaries to take those places, *Psal.* 81. 14. *Esa.* 48. 18. where God is brought in speaking, as one wishing and desiring, and disappointed of his wish, as if they were properly spoken, when these things are spoken by an Anthropopathy, and after the manner of men.

Arminius Perk. p. 196. Affectus quo Deus desiderat omnium hominum & singulorum salutem, ab in Deo simplex naturalis & extra conditionem.

VI. Fur-

VI. Furthermore, how grieuous a thing it is to be defrauded of ones desire and naturall affection, and how disagreeing this is to God, who doth not see, vnlesse it be he that will willingly be deceiued? For if God be most perfectly good, yea goodnesse it selfe, it must needes be, that his affections and naturall desires (if he haue any) are of highest sanctity, iustice, and perfection: and therefore nothing is so much to be wished, as that that naturall affection might be fulfilled, and that God might obtaine his desired end. There is cause therefore that wee should grieue for Gods cause, who is deceiued of that end which is farre the best, & who might be made partaker of his wish, if man would let him. See whither the wit of these nouators doth plunge it selfe, and how honourably they thinke of God. Hitherto belong those impious and wicked speeches of *Vorstius*, who doth affirme, *that something doth happen vnexpected to God, and which is bitter and very distastfull to him, and doth* (although it be vnproperly spoken) *bring very great griefe to him, and which doth proceede, not from his Antecedent, but from his Consequent will, hauing tryed all things in vaine.* Which speech, doth doubtlesse abase God below the state of man: For if any such thing should happen, euen amongst men, and any ones endeauour, hauing tryed all things in vaine, should be deluded, it would be an argument, either of imprudency, or weakenesse, or infidelity. There is cause therefore wee should lament the state of God, who vsing an vnprosperous successe, hath so ill performed the businesse.

Collat. amicum Pisc. 3 tes. 27.

VII. It is also absurd, yea impious to affirme that

that God, to whom all things from eternity are not onely foreſeene, but alſo prouided for; ſhould intend any thing that from eternity hee knew would not come to paſſe, and to haue propounded an end to himſelfe, to which he knew he ſhould not attaine; as if one ſhould leuell at a marke which is not, nor euer will be: For if God from eternity knoweth that this man ſhall be damned, in vaine doth he wiſh from eternity, that he ſhould be ſaued: and hee doth from eternity know that he ſhall not be partaker of his naturall deſire, and his antecedent will.

VIII. What a thing is it, that hereby there is brought in reſiſtance between theſe two wils of God, the latter of which doth correct the former? for by this Antecedent will, God doth deſire to doe that, which from eternity he is certaine hee ſhall not doe. And God is imagined doing ſomething hardly, and vnwillingly, and againſt that end which hee had firſt intended, becauſe mans will comes betweene, by which it comes to paſſe, that God doth ceaſe from that end propounded to himſelf, which was farre better; as if *per ſyncrysin πλοῦν*, vpon a ſecond aduiſe, he ſhould obtaine ſome ſecondary good. *Arminius* doth not diſſemble this, whoſe words are theſe: *God doth ſeriouſly deſire all men ſhould be ſaued, but being compelled by the ſtubborne and incorrigible malice of ſome men, he will haue them make loſſe of their ſaluation.* But God doth nothing vnwillingly, neither can he be compelled by man, to the changing of his will. *In Perkin. Pag. 195.*

IX. And if theſe weake affections and ineffectuall deſires, of which he is diſappointed, by the ſtepping betweene of mans will, be attributed to God, there is

no

no doubt, but that God created man floting betweene his Antecedent and Conſequent will; as not without griefe fore-ſeeing the fall of man, and knowing that hee created a creature which would certainely periſh, and yet hee would not abſtaine from his creation, becauſe his decree of creating man could not be aboliſhed: ſo that God bound himſelfe in thoſe ſtraights, out of which hee could not quit himſelfe.

X. It is not alſo to be indured, that the will of God ſhould remaine vncertaine, vntill the condition, vnder which God doth Antecedently wil any thing, be either fulfilled or broken. For although the generall affection of God towards all men, be not made to depend on mans will, yet (according to *Arminius*) the effect thereof is vncertaine, vntill God by his conſequent will hath decreed to ſaue this or that man. But *Arminius* makes this Conſequent will in God to depend on mans free-will, and doth make it to come after faith, and the right vſe of grace: Therefore *Vorſtius*, a man of a ſharpe wit, but of an vnfortunate audacity, is bold to write, that the will of God is after ſome manner mutable, and that ſome change may be made in ſome part of Gods decree.

Vorſtius: Amic. Collat cum Piſcat. Sect. 79. & 217.

XI. But although all the counſels of God are eternall and immutable, neither can God be ſaid to will any thing anew; which he hath not willed from eternity; yet whoſoeuer ſhall exactly conſider this Conſequent will of God, ſhall find that it is made to come after his Antecedent will, not onely in order, but in time: For it is impoſſible that God ſhould at one time deſire to ſaue all men, and to damne ſome. And it

on must

muſt needes be, that the Antecedent will of God muſt ceaſe, as blotted and raced out by his Conſequent, before there can be place for his Conſequent will.

XII. And when the Apoſtle, *Rom. 9.* doth affirme, *that the will of God cannot be reſiſted*; by this diſtinction, there is made a will of God which may be reſiſted, and the execution whereof may be hindred by man.

XIII. And here, if any where, we may ſee how little conſtant the *Arminians* are. For they doe contend, that in the ninth Chapter to the *Romanes*, it is ſpoken of the Antecedent wil of God, by which God will haue mercy vpon ſome, (for ſo they ſpeake) that is, vpon ſuch as beleeue, and not of his Conſequent will, by which he hath determined preciſely and abſolutely to haue mercy on this or that man: And yet they forgetting themſelues, ſay, that this Antecedent will may be reſiſted; when notwithſtanding Saint *Paul* ſaith in the ſame place, *Who can reſiſt his will?* Either therefore let *Arminius* deny, that the Antecedent will of God is a will, but rather call it a wiſh, deſire, or affection; or if he doth contend that it is a will, let him confeſſe that it cannot be reſiſted.

To which purpoſe, excellently Saint *Auſten, Enchired. Cap. 95.* *Our God in heauen doth whatſoeuer things hee will, both in heauen and earth; which is not true, if hee hath willed ſome things, and hath not done them: And, which is more vnworthy of him, hath not therefore done them, becauſe the will of man hath indeed that the Almighty ſhould not doe what hee willed.*

XIV. *Arminius*

XIV. *Arminius* indeede doth confeſſe, that God doth not want power to fulfill that Antecedent will, whereby he doth earneſtly deſire all men to be ſaued: *But it is not true* (ſaith he) *that the thing which he doth wiſh & ſeriouſly deſire, that he wil effect the ſame by what meanes ſoeuer he is able, but by thoſe meanes by which it is decent and conuenient, that he ſhould effect it. The Father wiſheth, & doth earneſtly deſire, that his Son would obey him, but he doth not violently draw his Son to obedience:* and a little after. *The ſimilitude of a Merchant, who doth deſire his wares ſhould be ſafe, and yet caſteth them into the ſea, doth very well ſquare and agree to the purpoſe. God doth earneſtly deſire that all men ſhould be ſaued, but compelled by the ſtubborne & incorrigible malice of ſome men, will haue them make loſſe of their ſaluation.* For although God doth earneſtly will and intend the ſaluation of all and ſingular men, yet he will not then put forth his omnipotency, leſt he ſhould force mans free-will. I anſwere. Nothing is effected by theſe ſimilitudes; for they are plaine diſſimilitudes. *Arminius* vſeth examples of men which cannot be made partakers of their vowes, but by meanes that are not conuenient; and of them who are oftentimes diſappointed of their intention. But to God there are neuer wanting iuſt and conuenient meanes, by which he ſhould obtaine that which he intends; neither can he be diſappointed of his intent. But you ſay, if God ſhould exerciſe his omnipotency, in conuerting man, he ſhould force mans free-wil, and compell mans voluntary liberty. But that I deny: For he can, without conſtraint, ſo bend the will, that it ſhould follow of its owne accord. Without conſtraint hee ſuddenly changed

changed the minde of *Esau*, *Gen.*33. and the minde of *Saul*, 1 *Sam.*19.23. and the minde of the *Egyptians*, *Psal.*105.25. and of *Kings*, *Pro.*21.1. If God doth make this change of the wil in wicked men, the liberty of mans free-wil vntouched; how much more may hee doe it in good and faithfull men? God without constraint did change the heart of the *Theefe* on the Crosse, and so doth he of all, from whom hee takes their stony heart, and giues them an heart of flesh, *Ezek.*36.26. and of those, who when they were dead in sinne, hee raised vp with a spirituall resurrection, *Eph.*2.5. We shall see *Arminius* is of opinion, that the vnderstanding is vnresistably indued with light by God, and that God doth vnresistably giue power of beleeuing the Gospell to all men, to whom the Gospell shall be preached, and that hee drawes their affections: But when the minde hath fully receiued in this perswasion, and the affections doe stir vp the wil, it is impossible but their wil should moue it self, whither the minde, instructed by God, doth appoint it, and whither the appetite doth force it; for these are the onely incitements of the will, neither is it moued by any other impulsion. The schoole and followers of *Arminius*, are also of opinion, that the Elect are drawne of God by effectuall and powerfull grace, the effect whereof is most sure, because God doth draw them in a congruent & fit time and manner, in which he knoweth they will infallibly follow him calling them: And yet the *Arminians* meane not hereby that any force is offred to the will of man, but that it is so vehemently affected with a morall and sweet perswasion, that it followeth of its own accord. The

example of the Theefe, doth ſeeme to mee to be notable aboue all the other; whoſe heart ſo ſuddenly changed in a time of aduerſity, when the faith of the Apoſtles themſelues did ſhake, is an euident leſſon, how great the efficacie of the holy Spirit is on them who are called by the purpoſe of God, *Rom.* 8.28. But of this efficacy of calling, it ſhall be ſpoken more at large in his proper place.

XV. Hence appeares with how prepoſtrous diligence *Arminius* hath turned his wit to the defence of free-will. For there lay open to him a moſt ſure and plaine way, wherby God might ſhew forth his power in the conuerſion of man, without the diminiſhing of our liberty. Nor, while he doth patronize and defend free will, ought he to ſtrike againſt the wiſdome and perfection of God, whom he would fruſtrate and diſappoint of his owne end and naturall deſire, and wiſh thoſe things which he knowes hee ſhall not obtaine, and propound an end to himſelfe which ſhal neuer be.

XVI. In the meane while, the prudent reader ſhall eaſily diſcerne whereto that ſimilitude of the Merchant making loſſe and caſting his wares into the ſea, with his owne hands, may belong. For *Arminius* doth not onely expreſſely ſay, that God is *compelled* to doe ſomething which he had not intended, (for the Merchant did not intend to doe this, but doth it *ἄκων ἑκών, nolens volens*, betweene willing and nilling) but alſo by theſe hee doth inſinuate, that God being driuen from that better end which he had propounded to himſelfe, turned himſelfe to another end leſſe to bee wiſhed; which things, whether they be

ſpoken

ſpoken by prudent men to the reproach of God, or by vnwiſe men through ignorance, it doth ſtrike horror into pious mindes.

XVII. But in this diſtinction of the will of God, into Antecedent and Conſequent, the firſt whereof doth goe before, the other doth follow mans will; this is farre the worſt thing, that by it the will of man is made to goe before the election of God: For, according to *Arminius*, God by his Antecedent wil would ſaue all men and giue them power of beleeueing in Chriſt; but by his Conſequent will, doth elect or reprobate ſeuerall men, according as hee foreknowes their faith, or infidelity. A deadly doctrine, by which the election of man doth depend vpon mans will, and our faith is made the cauſe, and not the fruite of our election, and man chooſeth God, and applyeth himſelfe to God, before he is choſen of God: Whence it comes to paſſe, that on the one ſide, mans pride is blowne vp, as it were with bellowes, and on the other ſide, faith is vndermined, as it were with trenches, and confidence doth decay: For what certainty can there be of our ſaluation, if our election depend vpon ſo vnſtable a thing? But of theſe things more at large in their proper place. Now thoſe examples with which *Arminius* doth ſupport that double will of God, are to be examined.

XVIII. God (ſaith he) by his Antecedent will would ſtabliſh the throne of *Saul* for euer; but by his conſequent will, he would ouerthrow it, as it is 1.*Sam.*13.13. But there is no ſuch thing to be found; for *Samuell* doth not ſay, that God would ſtabliſh the

kingdome of *Saul*; but he ſaith, *God had eſtabliſhed thy kingdome for euer*; betweene which there is a great deale of difference: If God had eſtabliſhed it, it had beene his will to ſtabliſh it: but becauſe hee did not eſtabliſh it; it is certaine it was not his will to eſtabliſh it.

XIX. There is no more force at all in the other example. Chriſt (ſaith hee) by his antecedent will, would gather the Iewes, as a Hen gathereth her chickens; but by his conſequent will, hee would ſcatter them through all nations *Math.*22.37. But this place ſignifieth quite another thing. Chriſt ſpeakes to *Hieruſalem*, and ſaith, that he would haue gathered his children together; but *Hieruſalem* her ſelfe reſiſted, with all her power. *Hieruſalem* is one thing, and her children another, who here are expreſly diſtinguiſhed from the city: By *Hieruſalem* vnderſtand the Prieſts, the Leuites, the Scribes, and the Prince of the people, for theſe did moſt of all withſtand Chriſt: By the children of *Hieruſalem*, vnderſtand the people. Chriſt ſaith, that hee would haue gathered together theſe children; neither is it to be doubted, but that he gathered together many of them, although the Rulers were vnwilling. This place therefore, maketh nothing for that Antecedent will, which theſe men would haue not to be fulfilled, when indeede it was fulfilled as much as ſeemed good to God. Then alſo theſe words, *how often would I*, they miſunderſtand them of the Antecedent will, which is the decree of God; when *to will*, is here nothing elſe, than to inuite and command: So Saint *Auſten* thinkes, *Enchirid. Chap.*97. *Or rather* (ſaith he) *ſhee indeede would not haue*

haue had her children to be gathered together by well aduiſed men: but euen ſhee vnwilling, by vnaduiſed men gathered thoſe of her children whom he himſelfe would.

XX. The other examples are vnworthy that wee ſhould ſtay long vpon them. By his Antecedent will, (ſaith he) thoſe were called to the wedding, which by his Conſequent wil were declared vnworthy: By his Antecedent will, hee without the wedding garment is inuited; by his Conſequent will, he is caſt out. By his Antecedent will, the Goſpell is offered to the Iewes; by his Conſequent will, it is taken away. In all theſe things, that will of God, whereby men are called, is no other thing, then to command, and inuite; not to decree that by his Antecedent will, which afterward hee hath broken off by his Conſequent will.

XXI. Neither are wee ſcrupulouſly to enquire why God hath called them, whom hee knoweth will not follow. The end why God doth this, is euident, to wit, to require of men, that which they owe. To ſearch any farther into the intent of God, is to make God obnoxious to accounts, and to breake into his ſecrets.

XXII. It is not to be ouerpaſſed, that *Arminius* wil haue God, equally deſire to ſaue all men by his Antecedent will, but when he is prepared to the effect, & execution of that wil, he doth thoſe things which are contrary to that will. For hee preacheth the Goſpell to thoſe that are very wicked, as to the men of Capernaum; he doth deny that fauour to thoſe that are leſſe wicked, as to the men of *Tyrus* & *Sydon*; and he doth ſuffer many wilde people and ſtupid, with their

barbarous cruelty, to be ouerwhelmed in darkneſſe. But why ſo? *Becauſe* (ſaith hee) *their Anceſtors refuſed the Goſpell.* O ridiculous reaſon! Should hee that doth equally deſire the ſaluation of all, be hindred with ſo light an impediment, and which is contrary to his iuſtice, as ſhall afterward be taught? Thus though *Arminius* doth teach, that God would by his antecedent will ſaue all ſeuerall men; it is yet manifeſt by experience, that God through many ages hath denyed, and doth yet deny, to moſt nations, thoſe meanes without which they cannot be ſaued, and doth only ſupply thoſe meanes, which meanes alone, none euer vſed well.

XXIII. But God (ſaith he) ſeeing he is very good by nature, cannot but wiſh well to all men by his antecedent and primary will, as being created after his own image. Theſe things were ſpoken by them rightly, & agreeably to the nature of God, if we were born without originall ſinne: But ſeeing the image of God is almoſt blotted out, and in place of it, the image of the Diuel hath ſucceeded, no reaſon doth compell vs to beleeue, that God is willing to ſaue all & ſingular men; but the holy Scripture doth teach, that ſome are ſaued by the meere grace of God, & by election, accordiug to his purpoſe, the reſt being left in their naturall perdition, and appointed to damnation for thoſe ſinnes which they were to commit of their owne accord.

XXIV. All theſe things are not therefore ſpoken, that we ſhould reiect this diſtinction of the will of God, into his antecedent and conſequent will: For we know, that among the decrees of God, ſome are before

before, and ſome are after in order. We denie not that there are two decrees of God, betweene which mans will ſteppeth in; as mans will came betweene the decree of creating man, and the decree of condemning certaine men. But we denie that the will of man doth ſo come between the two decrees of God, that the firſt, or antecedent decree is broken off by the will of man, and that God is compelled to abſiſt from that end which he had propounded to himſelf, and which he did ſeriouſly intend: We deny alſo, in the worke of our election, the preciſe will of God to depend on the fore-ſeeing of any power or action of mans free-will; or the conſequent will of God to be ſuſpended on mans will: Concerning which thing, it ſhall be diligently ſpoken in the proper place.

Chap. VI.

Of the ſinne of Adam.

I GOD, hauing created man, enlightned his minde with a ſupernaturall light, and adorned his will with righteouſneſſe and holineſſe; but ſo: that hee was mutable, for otherwiſe God had created a God, and not a man; for not to be able to change, is a prerogatiue peculiar to God, whereby he is diſtinguiſhed from all created things.

II. *Arminius*, whom the old way hath alwaies diſpleaſed, *Articul. Perpend. Pag.* 18. is of opinion, *That an inclination to ſinning was in man before his fall, although not ſo vehement and inordinate as now it is.* If

this be true, it must needes be, that God put in man that inclinatiō to sin; which seeing it is an euill thing, God should be made the author of that which is euil, and to haue inclined man to sinne; which cannot be spoken without hainous wickednesse.

III. It was the least sinne which *Adam* sinned in, gluttony: but that was farre the greatest, that he had rather beleeue the Serpent then God; and that being spurred on by ambition, he would be like God in the knowledge of good and euill; and that while he obeyed the Serpent, he gaue credit to reproaches cast vpon God. Finally, because hee preferred so small a thing before the commandement of God, therefore the lesser the eating of the Apple was, the greater was his sinne.

IV. This ruine beganne at the vnderstanding, ouer which Sathan had spread the cloud of false opinion, and had cast the imagination of a false good. To whose perswasion, when man shewed himself ready, then peruersenesse of the will, and inclination of the appetite to sinne, followed this darkening of the minde.

V. This fall happened, God indeede not compelling it, but yet permitting it. There was not wanting power to his omnipotency, by which he was able to hinder this fal, neither did enuy turne away his goodnesse: God therefore permitted it, because he would permit it, and because it was good that he should permit it. He that is the chiefest good, would not haue permitted euill, vnlesse it had beene good that euill should haue entred into the world; by that permission, he made a way for the manifestation of his glory, and

and opened a way, to man himſelfe, to a ſtate farre more excellent: For without ſinne, the mercy of God, whereby he pardoneth, & his iuſtice whereby he puniſheth, had neither of them bin made knowne; nor had hee made knowne his infinite loue to the Church, by the ſending of Chriſt into the world, to aboliſh our ſinnes, and to carry vs to a celeſtiall glory. Neither doe I ſay theſe things, as if I thought that God doth ſtand in neede of our wickedneſſe, to the manifeſtation of his glory; but I ſay, that God created man, that hee might come to greater perfection then that was, in which hee was created. And hee could not come to that perfection, without the knowledge of Gods iuſtice and mercy; which doth ſhine forth out of this fall, and out of the remedy which he had prepared for this fall: To which purpoſe, the words of Saint *Auſten*, in his booke *de Correp. & gratiâ*, *Cap.* 10. are very proper. *He that created all things very good, and fore-knew that euill things would riſe out of thoſe good things, knew that it did more pertaine to his omnipotent goodneſſe, to make good things, euen out of euill things, than not to ſuffer euill things to be.* The like he ſaith, *Enchirid. Chap.* 96.

VI. The *Arminians* bring no other cauſe of this permiſſion, then this: Becauſe God would not force mans voluntary liberty, nor compell his will, neither did he thinke it conuenient to vſe his omnipotency, in a thing which belongs to mans free will. But they doe too negligently touch ſo great a matter, neither doe they ſufficiently weigh the moment of things, and the circumſtances of the fall of *Adam*. For God, without the diminiſhing of mans liberty, could haue

reſtrained

reſtrained Sathan, and hindred him that hee ſhould not tempt man. He could haue forewarned man, that he ſhould not beleeue the Serpent. He was able not to haue propounded the tree to man, by the eating whereof he knew man would ſinne. Hee could haue giuen man more ſtrength, and more light, and more vnderſtanding. He could haue giuen extraordinary ſtrength in the very inſtant of temptation: And yet by theſe, force had not beene offered to mans will, nor his liberty violated. The Angels are examples hereof, whom he doth confirme in good, without any conſtraint. By theſe it is manifeſt that the fall of man happened, God not compelling, but yet diſpenſing, and by his prouidence turning that euent, which hee fore-knew from eternity, to an end which hee had determined with himſelfe from eternity.

VII. Neither is it to be ſaid, that God withdrew his grace from man; for this were to compell him, as the houſe doth neceſſarily fall, when the pillars are taken away; nor that God tooke from him the liberty of his will; for ſo he had brought a neceſſity of ſining: but he would not hinder that man ſhould not be tempted by Sathan, nor would he help him with extraordinary ſuccour. And whereas man ſinned freely, yet that fell out which God from eternity fore-knew would bee, and the creatures themſelues, before the creation of man, did teſtifie that it would come to paſſe: For before *Adam* had ſinned, God had put into the Plants healthfull powers to keepe away diſeaſes; already had he cloathed the ſheepe with fleeces, and had formed cattell for the vſe of man, which are reliefes of humaine infirmity, and had beene in vaine created

created, if man had ſtood in his integrity.

VIII. Now whether the digeſtion and egeſtion of meate, to be refreſhed with ſleepe after labour, to enioy the marriage bed, to grow in ſtature, to haue fleſh that may be wounded and burnt (to all which man before his fall was obnoxious,) whether I ſay, theſe are ſuch things as may perpetually agree, to a creature perfectly bleſſed, or whether they doe not ſecretly teſtifie what ſhould be the condition of man to come, I leaue it to be iudged of by wiſe men.

IX. And yet it is no doubt, but that *Adam*, without any extraordinary help, had ſtrength to reſiſt Sathan: For it is not credible, that God gaue a Law to man, when he was made at firſt, to the performing of which he did not giue power: yet in reſpect of the fore-knowledge of God, the fall of man was certain. For the act of the will may be certaine and defined before God; the liberty of mans wil being vntouched and intire: So it is no doubt, but the tortours had power and ability of breaking the bones of Chriſt, when yet in reſpect of the fore-knowledge and prouidence of God, it was impoſſible that they ſhould be broken. The will of man may by a certaine and voluntary motion, determine it ſelfe to ſome one thing, and yet doe that which, either the knowledge of God hath certainely fore-knowne, or his prouidence hath certainely fore-ordained.

X. Theſe things are firmely to be held, leſt the fault of man be transferred vpon God. For howſoeuer God doth draw good out of the fall of *Adam*, yet he neuer doth doe euill, that good may come of it: neither

Neither must we thinke that God would force man to sinne, although his glory should manifestly appeare thereby. Gods glory must not bee furthered with the damage of his iustice; but after a maruellous and vnutterable manner, God doth so dispose and gouerne the euents of things, that vnauoidably those things happen, which he doth condemne & disallow, and the diuine prouidence doth keepe a course betweene iniustice and negligence. They therefore doe inuert the nature of things, who say that God decreed that *Adam* should sinne, because hee had determined to send Christ, who should cure *Adams* sin: when rather God decreed to send Christ, because *Adam* was to sinne. Man did not sinne that Christ should abolish sinne; but Christ came that he might abolish sinne.

Here is nothing said, that ought to trouble tender eares, or which should make God partaker of sinne: which yet if any one doth either not conceiue, or not digest, it is better to accuse his own dulnesse then accuse the iustice of God, and to abstaine from lawfull things, then attempt vnlawfull things.

Chap. VII.

That all mankinde is infected with Originall sinne.

I. Sinne is either Originall or Actuall: I vse the accustomed wordes for cleerenesse of speech; for if one would deale strictly, hee should abstaine from these tearmes, seeing it is certaine that Originall sinne is in act, and therefore is actuall. But vse hath obtained that that sinne should

ſhould be called actuall, which is committed in action or in deede; and that originall which wee haue from the birth, that hereditary blot which is ſent into vs from our Parents.

II. Of Originall ſinne Saint *Paul* doth treat, in the fifth and ſeuenth Chapter to the *Romanes*. In the fifth Chapter, how it hath paſſage into all mankinde; in the ſeuenth Chapter, how it doth remaine in him, in whoſe minde the law of God is perfectly written.

III. That no man is free from this blot, the Scripture doth cry, and experience doth witneſſe; *Whatſoeuer is borne of the fleſh, is fleſh*, ſaith Chriſt, *Iohn* 3. And there he doth plainely teach, that all men are defiled with Originall ſinne, when he ſaith, that it is neceſſary to be borne againe, and to be formed anew. *We are by nature the children of wrath, Eph.* 2. 3. *Who can bring forth a cleane thing out of an vncleane? there is not one, Iob* 14. *Dauid* acknowledgeth himſelfe infected with this contagion. *Pſal.* 51. *Behold* (ſaith he) *I was formed in iniquity, and in ſinne my mother conceiued me.* He doth not accuſe his father, nor expoſtulate with his mother, but although hee was adorned with ſingular prerogatiues, and repleniſhed with benefits, yet hee doth confeſſe himſelfe to be defiled with that vniuerſall contagion: he fetcheth the cauſe of his ſinne from that originall, and in this common lot, he doth lament his owne: Circumciſion ſignified this; for by that externall ſymbole, the Church was warned, that there was ſomething in man, ſo ſoone as he was borne, that ought to be cut off and corrected. The end of Baptiſme is the ſame, which is the

Sacrament

Sacrament of our cleanſing in the bloud of Chriſt, by which our naturall filthineſſe is waſhed away.

IV. Not onely the progenie of Ethnicks and Infidels, or euill Chriſtians, is borne in this Originall ſinne, but alſo the off-ſpring of the godly and faithfull: No otherwiſe then he that was Circumciſed, begat one that was vncircumciſed; and as a graine of Wheate well cleanſed, and receiued in the ſap of the earth, afterward growing, doth bring forth Wheate with chaffe. Then was *Adam* iuſtified, then did hee by his faith cleaue to the promiſe of his ſeede, that ſhould bruiſe the ſerpents head; when he begot *Cain* the heire of his naturall wickedneſſe, and not of his faith or repentance. Piety is not hereditary, to be deriued to ones heires; neither doth holineſſe come into vs by nature, but by grace: not generation, but regeneration, doth make men holy and good. After the ſame manner, that *Ariſtotle, lib.*2. *Phyſic.* doth teach, That artificiall formes (as the forme of a ſtatue or image) are not begotten, but only naturall formes: Therefore in the children of the beſt man, as ſoone as they beginne to ſpeake, you may ſee a crafty and lying diſpoſition, and prone to reuenge, ſtubborneneſſe againſt thoſe that admoniſh them, prickes of glory and ſporting vanity: alſo that great honour wherewith they proſecute their puppets and babyes, are no obſcure ſeedes of their inclinableneſſe to Idolatry: For as puppets are the Idols of infants, ſo Idols are the puppets of thoſe that are growne in age: And therefore when any man hath children of euill manners, he ought to acknowledge his image in them:

when

when he hath good children, he ought to admire the worke of God in them: For theſe are they of whom Saint *Iohn* ſaith, *Chap.* 1. who are not borne of bloud, nor of the will of the fleſh, nor of the will of man, but of God.

V. The ſecond Canon of the *Mileuitan* Councell is expreſly to this thing. *It pleaſeth vs, that whoſoeuer doth deny little ones that are new borne, to be Baptiſed, or doth ſay that indeede they are Baptiſed for the remiſſion of their ſinnes, but yet they drew no originall ſinne from* Adam, *which is to be taken away by the lauer of regeneration; whence it followeth, that the forme of Baptiſme in them is to be vnderſtood not to be true, but falſe, be an Anathema.*

VI. Chriſt alone was free from this blot, he deriued not Originall ſinne from his Mother. Saint *Paul* indeede, *Rom.* 5. 10. ſaith, *that all men ſinned in* Adam: neither is it any doubt but that Chriſt was in *Adam*, as being one of his poſterity; but that ſentence of the Apoſtle doth not concerne Chriſt, becauſe the perſon of Chriſt was not in *Adam*, but onely his humaine nature: neither is he from *Adam*, as from the agent principle, and from the ſeminating power, but thence he tooke that matter, which, by the ouer-ſhadowing of the holy Ghoſt, was freed from the common contagion.

VII. Now if you ſhould aske me, whether Originall ſinne is done away by Baptiſme, or whether that blot doth yet remaine in thoſe that are regenerated by the holy Ghoſt; it is readily anſwered out of the Scripture, and experience, which is ſo certaine here, that there is no place left for doubting. *Dauid* was circum-

circumciſed, and plentifully inſtructed with the gifts of the holy Ghoſt, and yet he doth confeſſe, that hee was not free from this ſtaine, but was polluted in an equall contagion with others. And Saint *Paul*, *Rom.7.* ſpeaking (vnder his owne perſon) of euery man, in whoſe mind the law of God is faithfully imprinted, doth acknowledge that ſin doth dwell in him, which he calleth *the law of ſinne*, becauſe it doth ſtirre him vp to ſinne. We ſee infants dye as ſoone as they are baptiſed; and *Death*, the Apoſtle being witneſſe, *Rom.6. is the wages of ſinne.* I demand, for what ſinne doe thoſe Baptiſed infants dye? is it for actuall ſinne? but they haue committed none: therefore it is for Originall ſinne. Whence it appeareth, that Originall ſinne doth remaine after Baptiſme, wherein ſinne is remitted, as touching the guilt, although it remaine in the act, as Saint *Auſten* teacheth at large in his firſt Booke againſt *Iulian*, concerning Marriage and concupiſcence, *Cap.*25. and 26. *The concupiſcence of the fleſh* (ſaith he) *is forgiuen in Baptiſme: not that it ſhould not be at all, but that it ſhould not be imputed for ſinne.*

VIII. But ſeeing the regenerate doe afterward ſinne, whence are theſe ſinnes, but from their inward corruption? For that being taken away, the effects alſo, which do flow only from this cauſe, would be taken away.

IX. And what ſhall we ſay to this, that the beſt men beget their children tainted with this blot, and therefore ſtanding in neede of Baptiſme? Now if the parents begetting children, were without originall ſinne, how could they ſend this blemiſh to their iſſue, and

and giue that to their children, which themſelues haue not?

X. Therefore, ſay you, marriage is euill, ſeeing by it children of wrath are begotten, and ſinne is propagated, which ought rather to be pulled vp by the roote, and to be choaked in the very ſeede. I anſwer, that marriage is more ancient then ſinne, and inſtituted by God himſelfe; the ſin that came vpon it, doth not hinder, but that marriage is naturally a good thing: No otherwiſe then meate and drinke, are things that are good, and to be deſired, although thereby the life of wicked men is ſuſtained. Beſides, marriage doth bring forth ſonnes to God, and doth ſerue to fil vp the number of the Elect. I let paſſe, that the faithfull couple doe ioyne their praiers, doe ſtirre vp one another to good workes, doe cure one anothers incontinency, and in ſlippery places doe ſtretch forth the hand one to another. Neither are there wanting examples of wicked men, to whom, by Gods benefit there haue happened good and godly children; euen as God doth ſend ſeaſonable raine on thoſe ſeeds which were ſtollen and ſowed by a theefe.

CHAP. VIII.

what Originall ſinne is, and whether it be truely and properly ſinne.

I. ORiginall ſinne is the deprauation of mans nature, contracted and drawne from the very generation it ſelfe, and deriued from *Adam* into all mankinde; conſiſting of the priuation

or want of originall righteouſneſſe,& the proneneſſe to euill.

II. Theſe two things,*to wit*,the priuation or want of originall righteouſneſſe, and the inclinableneſſe to euill, are in originall ſinne. For as ſickneſſe is not onely a priuation of health, but alſo an euill affection of the body from the diſtemper of the humours: ſo this hereditary blot, is not onely the want of righteouſneſſe, but alſo the inclinableneſſe to vnrighteouſneſſe.

III. The laſt of theſe proceedes from the former. For the ſoule,which by originall ſinne hath ceaſed to be good,is neceſſarily euill; and the ſoule being inſtructed by the will, which cannot be idle, holineſſe and righteouſneſſe being loſt, muſt needes turne to the contrary part.

IV. This corruption brings blindneſſe to the mind, peruerſeneſſe to the will, perturbation to the appetites,the loſſe of ſupernaturall gifts,and the corruption of thoſe that are naturall.

V. And although in *Adam* the minde was firſt ſtained with errour,before the will was infected with peruerſeneſſe; yet is the corruption of the will farre worſe, and that blot more foule, becauſe wee are not made good or euill by the vnderſtanding, but by the will; for whatſoeuer euill is committed, it is the ſinne of the will: the committing of wickedneſſe is a greater ſinne than the ignorance of the truth.

Lombard.lib 2.diſt.30. Thomas 1.2. Queſt.82. Art.3.

VI. The guilt or obliging to puniſhment, cannot be any part of the definition of Originall ſin ſeeing it is the effect of it.

VII. *Lombard*,and *Thomas*,and the other ſchoole-

men

men, who ſay that originall ſinne is concupiſcence, doe not attaine ſufficiently to the nature of concupiſcence: For Originall ſinne doth infect all the faculties of the reaſonable ſoule, and concupiſcence is the diſeaſe of the will and appetite; alſo concupiſcence is contrary to one commandement of the Law, and Originall ſinne is contraty to the whole Law: Neither by it, doe men ſin more againſt the ſecond Table of the law than againſt the firſt. What? that concupiſcence is forbidden by a proper law: But I know not whether Originall ſin may be ſaid to be forbidden by the law; for God doth not command, that we ſhould be generated or begotten pure & without ſin, for ſo God ſhould ſpeak to man before he were born. Surely man is not bound to obey the law, before he be man; & ſeeing the law doth not ſpeak, but to them that heare, and are partakers of reaſon, to thinke that the law commands a man that is growne to age, to be born without ſin, is a ridiculous thing, & welnigh a dreame: For, ſo the law ſhould command him to be born, that is already born, & him to be begotten, that is already grown a man. The law doth not command but preſuppoſe Original righteouſneſſe, & doth ſpeak to man, being conſidered in the ſtate wherein he was before the fall, requiring that old debt and naturall obedience: Whence it is manifeſt, that Originall ſin, is condemned by the law, but not forbidden.

VIII. Of this ſinne, although the Scripture ſpeaketh ſo expreſſely, and ſenſe it ſelfe and experience doth abundantly teſtifie it, yet there haue not beene wanting ſome, who did deny this ſinne, and would not acknowledge mankinde from his firſt

ſtock, and originall, to be infected with ſinne. *Cyrillus Ieroſolomytanus*, or whoſoeuer elſe is the author of thoſe Catechiſmes which goe vnder his name, in his fourth part of his Catechiſme, hath theſe words, *Thou doſt not ſinne by generation, thou doſt not play the adulterer by fortune.* And a little after. *We come without ſinne, but now we ſinne by our owne election.*

IX. In Saint *Auſtins* age, *Pelagius* and *Celeſtius* did deny Originall ſinne, and did contend, that ſinne did paſſe from fathers to their iſſue, onely by example and imitation: They did deny that ſinne was remitted to infants by Baptiſme, becauſe they had none; and did affirme, that by it onely, the kingdome of heauen was opened to them; whoſe hereſie is long agoe hiſſed out, and ſtrongly confuted by Saint *Auſtin.*

X. Saint *Hierome* (or whoſoeuer elſe is the author of thoſe briefe comentaries vpon the Epiſtle of Saint *Paul*, which are put in among Saint *Hiermes* works) doth fauour *Pelagius*: For thoſe words of the Apoſtle, *Rom. 5. in whom all haue ſinned*, hee reſtraines to example, and doth take them as ſpoken of the imitation of the ſinne of *Adam.*

XI. Saint *Chriſoſtome* in many places, doth ſeeme to creepe into this error. In his Homily vpon new Conuerts, he denieth Baptiſme to be profitable only to the remiſſion of ſinnes: *For* (ſaith he) *we Baptiſe infants, although they are not polluted with ſinne, that holineſſe, and righteouſneſſe, adoption, and the inheritance, &c. may be added to them.* And in his tenth Homilie vpon the Epiſtle to the *Romanes*, expounding that of Saint *Paul*, *Rom. 5. By the diſobedience of one.*

man

many were made ſinners: by *ſinners*, hee would haue vs vnderſtand, *thoſe that are guilty of puniſhment, and mortall*, and not thoſe that are defiled by the blot of ſinne.

XII. *Lombard*, *lib* 2. *diſtinct.* 30. *litera E.* ſaith, there were ſome that ſaid, Originall ſin was no vice in vs, but onely the guilt of puniſhment, euen of that eternall puniſhment, which is due to vs, for the ſinne of *Adam*, vnleſſe we be freed by Chriſt. The *Arminians* doe not much differ from this opinion, who do not care who they imitate, ſo they inuent ſomething that may make for the ſafeguard of their errour. *Arnoldus* after *Arminius* doth teach, *that Originall ſinne, hath no reſpect of vice, or ſinne, properly ſo called, for nothing is ſinne or vice, vnleſſe it be commited by the free-will.* In the ſame place hee denieth *that Originall ſinde ſerues puniſhment, but ſaith, that it is a puniſhment.* And he doth confeſſe, that *Arminius* doth deny that Originall ſinne, is ſinne, properly ſo called. *Arminius* himſelfe, *Reſp. ad 9. Queſt. P.* 174. hath theſe words, *It is peruerſely ſaid, that Originall ſinne doth make a man guilty of death.* Pag. 388. *in Tilenum.* Pag. 389. & 390.

XIII. The reaſoning then of Saint *Paul* the Apoſtle, doth fall to the ground, *Rom.* 5. 13. 14. where ſpeaking of ſinne which hath flowed from *Adam*, into his poſterity, when he had ſaid, *That ſin was in the world vntill the Law*, he afterward proues it, by the death of the infants, who were dead before the daies of *Moſes*: *Death* (ſaith he) *raigned from* Adam to Moſes, *euen ouer them that had not ſinned after the ſimilitude of* Adams *tranſgeſſion*, that is, ouer infants which had not ſinned actually: Hee thereby proueth, that

ſinne was in thoſe infants, becauſe death is the fruit and puniſhment of ſinne. Seeing therefore the death of infants is a puniſhment of Originall ſinne, if this Originall ſinne were not truely ſinne, but onely the puniſhment of ſin, then this death of infants would be the puniſhment of a puniſhment, and not the puniſhment of ſin; but to ſay that God doth puniſh puniſhments, and not ſinnes, is vncomely for any, eſpecially for thoſe who profeſſe themſelues to be maintainers of Gods iuſtice.

XIV. And if the Originall blot of infants is not ſin, but onely the puniſhment of ſin, they are baptiſed in vaine: For, baptiſme is not profitable to waſh away puniſhments, but to waſh away ſinnes. In vaine are they waſhed, that are without the filth of ſin. Why is it neceſſary men ſhould be borne againe; but becauſe they are dead in ſin? Whence is that peruerſeneſſe, by which naturally men are prone to euill, but from vice? and what is this vice, but ſinne?

XV. But (you ſay) it is not ſin, vnleſſe it be voluntary. I confeſſe it, if you ſpeake of actuall ſinnes; but if you ſpeake of the naturall ſtaine and blot, it is not neceſſary, that this naturall blot be procured by euery ones owne will; it is enough if it be contrary to the Law: For this is the beſt difinition of ſinne, that Saint *Iohn* layeth downe, that *ſinne is ἀνομία, the breach of the Law*: And it cannot be doubted, but that that is contrary to the law, which doth ſtirre vp a man to rebell againſt the law. For although Originall ſinne hath not yet ſtirred vp the infant to ſinne in act, yet is it apt and prone to ſtirre him vp: No otherwiſe then the Snake which hath not yet infected

any

any one with her poyſoning biting, hath yet an engrafted poyſon in her, and a naturall readineſſe to hurt. Originall ſin alſo, may be ſaid to be voluntary, becauſe by it we ſin voluntarily, and alſo becauſe we ſinned in *Adam*, and therefore in him we were deſirous of this corruption. Finally, we muſt rather beleeue Saint *Paul*, that teacheth vs that ſinne is in infants, than theſe men, who ſtrike themſelues with their owne ſtings, and entangle themſelues.

XVI. For, ſeeing that the *Arminians* teach, that by the death of Chriſt, all mankinde is reconciled to God, and that remiſſion of ſinnes is obtained for all men: I demand, for what ſinnes are infants puniſhed, and doe fall into torments of body, and do ſuffer the aſſaults of Diuels? Is it for the ſin of *Adam*? that, the *Arminians* affirme, is forgiuem them. Is it for any actuall ſinne? they haue committed none. It remaines therefore, that they are puniſhed for Originall ſinne, vnleſſe we will brand God with the marke of iniuſtice, as hee that torments the innocents, and they that are guilty of no ſinne. vide *Arauſic. Concil. ſecund Cap.* 2.

CHAP. IX.

How the ſinne of Adam *may belong to his poſteritie, and how many waies it may paſſe to his of-ſpring. And firſt of the imputation, and whether the ſinnes of the Grandfather, and great Grandfathers, are imputed to their poſterity.*

I. THe ſin of *Adam* doth paſſe to his poſterity by two meanes, by imputation, & propagation.

II. The puniſhments which all men ſuffer in the name of *Adam*, doe argue that the ſinne of *Adam* is imputed to vs: This the Apoſtle teacheth, *Rom.*5. 12. *Death paſſed on all men, by one man, in whom all men ſinned*, or *becauſe all men ſinned in him*: For the ſinne of *Adam* was not onely perſonall, neither did he ſinne as a ſingular perſon, but as carrying all mankinde in the ſtocke and originall; no otherwiſe then Chriſt, ſatisfying for vs on the croſſe, hath not ſuffred as a priuate perſon, but as ſuſtaining and repreſenting the whole Church in the head. Saint *Paul*, 2. *Cor.*5.15. ſpeaketh thus: *If one dyed for all, all likewiſe were dead.* And, *Rom.*6. doth affirme that we are dead and crucified with Chriſt. If therefore wee dyed in Chriſt dying, and were crucified with him, it is no doubt but that it may likewiſe be ſaid, that we ſinned in *Adam*: For if the ſatisfaction & righteouſneſſe of the ſecond *Adam* be imputed to vs, why ſhall not the ſinne of the firſt *Adam* be imputed to vs; ſeeing that therefore the righteouſneſſe of Chriſt is imputed to vs, that the ſinne of *Adam* might not be imputed to vs?

ἐφ' ᾧ πάντες ἥμαρτον.

III. Reaſon it ſelfe doth conſent to this: for if *Adam* had receiued good things, not for himſelf alone, but for his poſterity; it is no maruell, if being ſpoiled of theſe good things, he loſt them for himſelfe & his poſterity. If any one be capitally puniſhed for treaſon, and brought to extreame pouerty, his children alſo with him doe looſe their Nobility. Nor is any thing more equall, then that the ſon ſhould pay his fathers debts, and that as they are heires of their eſtates, ſo they might be heires of their debts.

IV. But

IV. But in this ſimilitude there is one, and that a notable difference, that is, when the debter hath waſted the inheritance, and there is more in debt then in goods, the ſonne may renounce the inheritance, and leaue his fathers goods: But here this yeelding vp cannot be made; becauſe to the guilt by the ſinne of *Adam*, there commeth alſo the naturall deprauation, and contagion; like as he that is borne of parents infected with leproſie, which contagion cannot be put off when they pleaſe.

V. Although theſe things are grounded vpon the Word of God, and the very rule of iuſtice, yet they ſeeme to be charged, & followed with great diſcommodities. Firſt, that in *Ezekiell, Chap.* 18. *v.* 20. doth offer it ſelfe; *The ſoule that ſinneth ſhall die: The ſonne ſhall not beare the iniquity of the father*: Whereunto the law of God, *Deut.* 24. is conſonant and agreeable; which law doth forbid children to be puniſhed for the ſinnes of their parents. Why then doe we die for anothers ſinne? Why is the ſinne of *Adam* imputed to vs? Or is it credible, that he that forgiues vs our ſinnes, will impute to any one anothers ſinne? What? that the puniſhment is greater then the ſinne? For when we ſinned in *Adam* onely, *in potentia*, in power and poſſibility, yet we are puniſhed *in actu*, in act: And that ſeemeth moſt cruell, that *Adam* which ſinned in act is ſaued, and for the ſame ſinne many are damned, who ſinned in *Adam* onely in power and poſſibility.

I anſwer, the place in *Ezechiel* muſt be taken thus; the innocent ſonne ſhall not beare the puniſhment of his fathers ſinne: So when God ſaith in the law, that he

he wil viſit the iniquity of fathers vpon the children, he ſpeaketh of children which walke in their fathers ſteps, and are partakers of the ſame fault: But the ſonnes of *Adam* cannot be ſaid to be innocent, as they which not only ſinned in *Adam*, as in the ſtocke & roote of mankinde, but alſo themſelues are borne ſtained with the ſame deprauation, and prone to the ſame ſinne. Secondly, I ſay that that place in *Ezechiel* makes nothing to the preſent matter: for hee ſpeaketh of the ſinnes of the fathers, whoſe ſinnes are perſonall, and who in ſinning do not ſuſtaine the perſons of their children: For *Arminius* is deceiued, in ſetting down the cauſe why thoſe Infidels are reprobated, who haue not refuſed the Goſpel, *viz.* *Becauſe* (ſaith he) *they refuſed the grace of the Goſpell in their parents, grandfathers, great grandfathers, and their fathers, by which act they deſerued that they ſhould be forſaken by God: For I would haue them ſhew me a ſolid & ſound reaſon, why Infants haue not ſinned againſt the grace of the Goſpell in their Parents, to whom the grace of the Goſpell was offred, and by whom it was refuſed; ſeeing in* Adam *all his poſterity ſinned againſt the Law, and by it deſerued puniſhment & forſaking. For, the reaſon of the couenant of God is perpetuall, that children are comprehended in their Parents.*

In Perkins p. 92.

VI. Let therefore the Schoole, and followers of *Arminius*, learne the cauſe of this difference, and why the ſin of *Adam* ſhould be imputed to his poſteritie, but the ſinnes of other fathers ſhould not be imputed to their children. Theſe therefore I ſay, to be the cauſes of this difference. 1. Becauſe, by the ſinne of *Adam*, we loſt originall purity; but wee haue not loſt

1.

loſt it by the ſinnes of our Grandfathers, or great Grandfathers. 2. Becauſe *Adam* receiued gifts, which as he had for himſelfe, ſo he ſhould haue conueyed them to his poſterity; which ſeeing he loſt, it iuſtly comes to paſſe that his poſterity ſhould be depriued of thoſe gifts. But my Grandfather or great Grandfather receiued no ſupernatural gifts from God, which by an hereditary right they ſhould deriue to their poſterity. 3. Then alſo the ſinnes of my Grandfather and great Grandfather were perſonall ſinnes; neither did they in their ſinning ſuſtaine the perſons of their poſterity, which cannot be ſaid of *Adam*. Surely I think that it cannot be ſaid that *Ezechias* or *Ioſias*, who were the poſterity of *Dauid*, did in *Dauid* murther *Vrias*. 4. I will ſay ſomewhat more; *Adam* while hee liued committed many ſinnes, yet I thinke that onely that firſt ſin of *Adam* was imputed to his poſterity, becauſe onely by this ſin hee violated that couenant which was made with him, as with the author of mankinde. 5. And if any one at this day is depriued of the light of the Goſpell, becauſe ſome of his anceſtors a thouſand yeeres ſince refuſed the Goſpel, as *Arminius* thinks, there is no cauſe why on the other ſide, one may not be called effectually to ſaluation, becauſe ſome one of his anceſtors beleeued the Goſpell. For why ſhall the infidelity of the great Grandfather be imputed to the great grandſonne, and his faith not be imputed? But that the faith of one is imputed to another, *Arminius* himſelfe is not of opinion, when he ſaith out of *Habacuk* 2. *The iuſt ſhall liue by his owne faith*, and not by anothers: Nor becauſe *Adam* beleeued the promiſe of his ſeede, that ſhould

2.

3.

Vide *Tho.* 1.2. *queſt.* 81. *Art.* 2.

4.

5.

breake

breake the ſerpents head, is this his faith therfore imputed to any of his poſterity. *Arnoldus* doth ſeeme to conſent to this; but I cannot be brought to thinke
6. that the other Sectaries doe beleeue the ſame. 6. To beleeue that any one is reprobated becauſe hee refuſed the Goſpell in his great grandfathers, or their Fathers, is plainely contrary to the opinion of Saint *Paul*, 2. *Cor.* 5. 10. where he ſaith, *that euery one ſhall receiue the things done in his body, whether it be good or euill*; therefore not according to thoſe things which
7. he hath done in anothers body. 7. I let paſſe the abſurdities, into which *Arminius* by this meanes would plunge himſelfe. For it may come to paſſe, that ones Grandfather by the fathers ſide hath beleeued the Goſpel, & his Grandfather by his mothers ſide hath refuſed the Goſpell. It may come to paſſe that ones grandfathers or great grandfathers & ſo vpward, part haue beleeued, and part haue not beleeued. I demand of which of them, in the purpoſe of God, ſhal reſpect be had? Shall the faith of the one, or the infidelitie of the other be imputed to their poſteritie? Then alſo, as often as the Goſpel is offred to any Nation or Citie, there is nothing ſo likely, as that ſome of thoſe people were borne of Anceſtors that were Infidels, and that ſome of them were borne of faithfull Anceſtors; yet is the Goſpell offred to all without any difference. Alſo it will come to paſſe that ſome one proceeding of faithfull Anceſtors, may refuſe the Goſpell; & on the other ſide, one proceeding of Infidels,
8. may be conuerted. 8. And if one may be an Infidell by anothers infidelity, and may be ſaid to haue refuſed the Goſpell in his Anceſtors, becauſe ſome one of his

his progenitors refuſed the Goſpel a thouſand yeares before, there will ſcarce by any of the godly, that after this manner hath not refuſed the Goſpell. 9. But what will they ſay to this? That it is found by experience, that the worſt & moſt wicked progeny of very wicked Anceſtors, haue beene conuerted to the faith, and as the Apoſtle ſaith, *Rom.* 5. 20. *Where ſinne abounded, there grace abounded.* What were the ancient Romans but theeues, depopulating and waſting the world, and a ſcourge in the hand of God? What was Corinth, but the ſtewes of all Græcia, and the Mart or faire of moſt foule luſts? yet neuertheleſſe, in thoſe cities, God by the preaching of the Goſpel, raiſed vp moſt flouriſhing Churches, and there were very many in thoſe dregges, which did belong to the election of God. 10. But if at any time the poſterity is puniſhed for the ſinnes of their Anceſtors, *Arminius* ought not to extend it to ſo many ages, ſeeing the law doth not tend the viſitation of the iniquity of the fathers vpon the children, beyond the third & fourth generation: And that becauſe a man can ſcarce liue ſo long, as to ſee his iſſue beyond the third or fourth generation: For therefore are children puniſhed, their fathers beholding it, that griefe might thereby increaſe to their parents, and that the fathers might be puniſhed by the miſeries of the children; which is a cauſe to me of ſuſpecting, that this viſitation of the ſinne of the fathers vpon the children, ought to be vnderſtood of temporall, and not of eternall puniſhments.

VII. But to that which was ſaid, that the puniſhment was greater then the ſinne, becauſe they which

in

in *Adam* ſinned onely in power, are for his ſinne puniſhed in act; it is eaſie to anſwer: For wee ſo ſinned in *Adam* in power; that alſo the ſinne was in vs in act: neither doe we onely beare the puniſhment of anothers ſinne, but alſo of our owne: nor is it any maruaile, if God hath pardoned *Adam*, and doth not pardon many of his poſterity: for *Adam* beleeued and repented, but theſe refuſe the grace of God offred, and perſiſt in impenitency.

CHAP. X.

Of the propagation of the ſinne of Adam *to his poſteritie: where alſo of the traduction of the ſoule, and of ſinne it ſelfe.*

WE haue already ſaid that the ſinne of *Adam* is conueyed to his poſterity two manner of wayes; by Imputation, and Propagation: Of Imputation it hath beene ſpoken; now we are to ſpeake of Propagation.

I. That the ſinne of *Adam* hath infected all mankinde with an hereditary deprauation, and that this contagion hath farre ſpred it ſelfe, hath beene abundantly proued by thoſe places, by which we haue declared that euery man was conceiued and borne in ſinne. *As by one man ſinne entred into the world, and death by ſinne: ſo death went ouer all, in whom all men ſinned. Rom. 5.*

II. And if any one would exactly view the manner and circumſtances of *Adams* ſinne, hee ſhall finde that in euery man, the character, & no obſcure image of that firſt ſinne, is deepely impreſſed: for there is engrafted

engrafted in euery man curiosity and desire of knowing those things which pertaine nothing to him: and also a distrustful hæsitation, & doubting of the Word of God: And as *Adam* laid the fault vpon his wife, and his wife vpon the Serpent, so is it naturall to euery man, to couer his fault with anothers fault: Also slight & trembling at the meeting of God, lying, dissembling, and a sense of vndecent nakednesse, are in all men by nature, and are deriued into posterity from that fountaine; and to these things we are not taught, but made; not instructed, but infected: To these things, we doe not onely not need a master, but, contrary to the teaching of masters, and to discipline, all stayes and barres being broken, wee returne to them, nature being conqueror.

III. As therefore the egges of the Aspe are iustly broken, and serpents new bred are iustly killed, although they haue yet poysoned none; so infants are rightly obnoxious and subiect to punishments: For although they haue not yet sinned in act, yet there is in them that contagious pestilence, and that naturall proneneſſe to sinne.

IV. But hence ariseth a question hard to be dissolued, *to wit*, by what meanes sinne is traduced from parents to their posterity, and how mens soules may draw this deprauation. For seeing all things that God doth, are good; it is not credible nor likely, that God put Originall sinne into mens soules: For how should he punish those soules, which hee himselfe had corrupted? And if he created the soule pure and iust, but being included in the body, it is defiled with the contagion, other discommodities no whitlesse

leſſe doe ariſe: For to include a pure and innocent ſoule in a ſtinking priſon, and to thruſt it, as it were, into a Bridewell, that it might be corrupted there, doth not ſeeme to agree with the iuſtice and goodneſſe of God.

V. Hereto is added alſo, that ſin is the deprauation of the ſoule, not of the body, for ſinne is a ſpirituall thing, a vice of the will; the body therefore cannot giue that to the ſoule, which it hath not: And ſeeing the body doth not ſinne, but when the ſoule doth vſe the body as an organ to ſin, *Rom. 6. 13.* it is manifeſt that ſin doth paſſe from the ſoule into the body, and not from the body into the ſoule; to which thing, the very ſinne of *Adam* is a cleere teſtimony to vs: For *Adam* firſt ſinned in will, before hee ſtretched forth his hand to the forbidden Apple. *Caluin* ſaw this, who in the firſt chapter of the ſecond booke of his Inſtitutions, hath theſe words: *This contagion hath not its cauſe in the ſubſtance of the fleſh, or of the ſoule: but becauſe it was ſo appointed by God, that what gifts hee had beſtowed vpon the firſt man, he ſhould haue them, and alſo looſe them both for himſelfe and his.*

VI. Here is a way that is obſcure and ſlippery, in which we muſt goe with wary ſteppes. I doe not propound to my ſelf, to ſatisfie them that are braineſicke, and wickedly acute: I will onely ſet downe thoſe things which ſeeme to me to be agreeable to the word of God, and to reaſon; whereunto that the way may be made plaine, ſome things are to be ſpoken of the originall of the ſoule, & of the traduction of it.

VII. *Origen*, following *Plato*, was of opinion, that all

all soules were at first created together with the Angels, and afterwards put into bodies. This hee disputes, *lib.* 1. *vel ait Deus. Chap.* 7. *Tertullian* will haue the soule to be conueyed with the seede, and the soule of the son to be from the soule of the father; which is not to be marueiled at in him, who doth contend that the soule is the body, *lib de anima, Chap.* 5. Saint *Ierome* in his Epistle to *Marcellina*, and *Anapsychia*, doth witnesse, that the greater part of the West were of the same opinion. Saint *Austin* hath writ foure bookes of the originall of the soule, in which he leaueth this question vndecided, neither dares he rathly determine any thing: And his second booke of retractations, *Chap.* 56. doth witnes, that he continued in that doubt to his death: Yet in his 157. Epistle, hee doth debate with *Tertullian*, and doth more incline to the contrary opinion.

VIII. But we determine, that the reasonable soule is infused into the * embryon, but not, *de foris veniens*, to come from without, as *Aristotle* would haue it. *lib.* 2. *de generat. animal. Cap.* 3. But wee thinke, that it is formed by God, in the fruit, and in the rudiment of mans body, being led thereto by the authority of the Scripture, whereunto reason, and the nature of the soule it selfe doth agree.

* *Le.* The childe conceiued, and not yet borne.

IX. *Moses*, *Numb.* 27. 16. saith thus to God. *Let the Lord, the God of the spirits of all flesh, set a man ouer the Congregation.* And the Apostle to the *Hebrewes*, *Chap.* 12. *v.* 9. *And if* (saith he) *wee had fathers of our bodies, which corrected vs, and we gaue them reuerence: Shall we not much rather be in subiection vnto the father of spirits and liue?* It is not without con-

sideration, that God by a peculiar elegie and stile, is called the Father of spirits, that he might be opposed to the fathers of the flesh: for if the soule be by traduction, those that are fathers of the flesh, would also be the fathers of the spirits: Neither should God by this title be distinguished from the fathers of the flesh, if he wrought a like in both, & did not forme mens soules otherwise than their bodies.

X. Wherefore *Ecclesiastes*, *Chap.* 12. saith, *The body is dissolued to dust, and the spirit returneth to God that gaue it*; which surely would not be aptly spoken, if God should giue the spirit no otherwise than he giues the body. Certainly by that word *of returning* of the soule to God, *Salomon* doth insinuate, that the soule came from God, and doth returne thither whence she had her originall, which cannot be said of the body.

XI. The conception of Christ, in the wombe of his mother, doth adde credit to this opinion. For seeing that, according to the flesh, he had not a father, it is plaine, that his soule was immediatly created by God: And if it be necessary, that thou maist be sonne of *Adam*, to haue thy soule traducted by thy fathers seede, Christ could not be called the sonne of *Adam*, nor of *Dauid*.

XII. It is vnsauory which is brought out of the beginning of *Exodus*, to proue the traduction of the soule, *Seuenty soules came out of the loynes of Iacob*; for the propriety of the Hebrew, is well knowne, that by soules are vnderstood persons.

XIII. Also reason it selfe doth agree with the word of God. 1. For the soule, which is something which is aboue nature, cannot be in a common con-

dition

dition generated with other naturall things. 2. Becauſe it is immateriall, it cannot be brought forth by the power of any matter. 3. If the ſoule were not generated vnleſſe by the body, it could not be without the body, nor could it ſubſiſt by it ſelfe alone. 4. They that would haue the ſoule to be traduced by the ſeede, doe driue themſelues into ſtraights, from which they cannot poſſible free themſelues. For why ſhould not the ſoule of the mother, be alſo traduced into the ſonne? or if the ſoule of the ſonne be traduced, as well from the ſoule of the mother, as of the father, it muſt needs be, that two ſoules doe grow together, & are mingled into one. 5. What will be come of ſo much ſeede that is loſt, which either fals from them that ſleep, or is vnhoneſtly loſt, or being receiued into the wombe doth not come to conception? Will ſo many ſoules of men be loſt, or ſhall they be choaked in the wombe, or ſhall they remaine alone without matter, ſeeing it is certaine that they belong not to the number of men? 6. Alſo it muſt needs be, that eyther the whole ſoule of the father is traduced, and ſo the father ſhall be made ſoule-leſſe; or elſe a portion and part of the ſoule; and ſo the ſoule ſhall be diuiſible. Neither can the whole ſoule be tranſmitted, as when light is kindled of light; for ſuch a propagation is made, by the tranſmutation of the matter applyed vnto it; and ſo the applyed matter of the begetting ſoule, ſhould be turned into the ſoule. 7. If the definition of the ſoule, laide downe by *Ariſtotle* (*Lib. 2. de anima, Cap. 1.*) and euery where receiued be true, by which he defineth the ſoule to be, *the firſt act of the natural organicall body, hauing life in*

power, I doe not ſee how the rationall ſoule can enforme and ſhape the ſeede, in which there are no Organs.

XIV. Neither is man therefore to be ſaid not to beget man, althoug he doth not beget the ſoule, nor the ſoule be brought forth of the power of the ſeed; yet is it ſufficient for the generation of man, that in generating, although he doth not giue the whole ſubſtance, yet he doth giue the ſubſiſtance of the perſon, and doth not onely ſupply the matter of the infant, but doth alſo miniſter diſpoſitions and aptitudes to receiue that forme, by which man hath his being. For ſeeing that by the teſtimony of the Scripture, the Virgin *Mary* is the mother of Chriſt, although the extraordinary power of the holy Ghoſt perfected his conception; who neede doubt to affirme, that commonly man doth beget man, ſeeing all naturall things are done by ordinary meanes and rules? Theſe thornes being plucked vp, the way to know the manner of the traduction of ſinne from parents to their children, is made playner.

XV. In the beginning, I think I haue ſhewed by ſure reaſons, that ſin doth not paſſe from the body into the ſoule: And on the other ſide, that God put into the ſoule this inclination to ſin, it is a great wickednesſe to beleeue. And yet that originall ſinne was in the ſoule, God being vnwilling, or being indifferent, and permitting it with an idle permiſſion, cannot be ſpoken or vnderſtood without great offence. For ſeeing Originall ſinne is the puniſhment of the ſinne of *Adam*, hee that ſaith that this puniſhment was inflicted onely by the permiſſion of God, and not by

his

his will, doth take away from God the office of a Iudge; for Iudges doe not puniſh by permitting, but by decreeing.

XVI. For the explication of this Doctrine, we lay downe theſe ſixe propoſitions and foundations of the truth.

Firſt, Although we had not beene borne of *Adam*, yet becauſe hee had receiued ſupernaturall good things, both in his owne and our name, ſeeing he loſt them by his owne fault, wee are iuſtly depriued of them: Euen as among many brethren, one doth waſte and conſume that mony to his owne and brothers loſſe, which hee receiued in his owne and brothers name.

Secondly, God put into the ſoule theſe faculties, Vnderſtanding, Will, Senſe, & Appetite, which are naturally carried to things that are obuious & known, and not to things that are vnknowne and farre remoued.

Thirdly, Man cannot know and loue ſupernaturall and diuine things, without diuine and ſupernaturall enlightning.

Fourthly, Neither could man vſe thoſe things that are obuious and naturall, iuſtly and conueniently, and to the glory of God, vnleſſe ſome ſupernaturall light did ſhine forth to him.

Fifthly, God hath put into euery man, for his owne preſeruation, a loue of himſelfe, which loue is naturally good; but doth then beginne to be morally good, when it doth accord to, and helpe forward the loue of God.

Sixthly, the manners of the minde, doe for the moſt part follow the temper of the body.

XVII. These things being laid downe, I say that God doth create the soules of men good, but destitute of heauenly gifts and supernaturall light, and that iustly, because *Adam* lost those gifts for himselfe and his posterity, which he had receiued for himselfe and his posterity. Not to giue supernaturall light to the minde is not to put sin into the will, although peruersenesse of will doth afterwards follow the blindenesse of the minde. For the will being destitute of this light, and of the knowledge of supernaturall good things, cannot moue it selfe to things vnknowne, but onely to things that are present and knowne, such as are the pleasures of the body, riches, &c. Which although they be naturally good, yet they turne the will from the study and desire of supernaturall things. Then also selfe-loue, which is naturally good and necessary, doth beginne to be morally euill, because it doth inuade that place which is due to the loue of God. Hence is that proneneſſe to euill, which is in that inordinate selfe-loue, which supernaturall illumination doth not direct: which light God not giuing to the soule, doth not therefore put sin into it: No otherwise, then if one doth take away from the Traueller the light of the Sunne, by putting darkenesse between; he doth not force the Traueller to straggle, nor doth turne him from the right way; but onely he doth take away that, without which the right way cannot be knowne.

XVIII. The temper of the body doth increase this contagion: For it is found by experience, that sanguine men are bloudy and libidinous, cholericke men are rash and angry, melancholike men are suspicious

ſpicious and ſtedfaſt in their purpoſes, deepely hiding their malice; blacke and yellow, choller are as ſparkes and tinder put to the appetite, by which it catcheth flames, and burnes: And, according to the temper of the body, one laughes vnder the ſcourge, another weepes with a blow. The humours of the body therefore, are not cauſes, but prouocations of ſinne; neither doe they compell the will, but allure it; nor do they impreſſe ſin on the ſoule, but doe put forward the ſinfull ſoule, and there being many waies open to ſinne, they doe incline the ſoule hither rather than thither.

Chap. XI.

Whether the power of beleeuing the Goſpell is loſt by the ſinne of Adam.

1. IT is demanded, whether by the ſinne of *Adam* we haue loſt the power of beleeuing the Goſpell; *Arminius*, that maruailous artificer of deuiſing, doth deny it: For, that he might proue that God is bound to giue to euery man power of beleeuing in Chriſt and obtaining faith, hee doth contend, that *Adam* before his fall, had not power of beleeuing in Chriſt, nor was it needfull for him; and therefore we could not looſe in *Adam*, that which *Adam* himſelfe had not. He ſaith alſo, that faith was not commanded by the law, and therefore *Adam* was not bound to faith, becauſe onely the law was giuen to him; hee addeth alſo, that no man can beleeue, but hee that is a ſinner: And if *Adam* did not receiue power wherby, if he fel he might riſe again, he

did not receiue power of beleeuing the Gospell, by which we rise out of this fall.

II. Seeing these things tend thither, that *Arminius* might make a way for himselfe to that impious and vngodly opinion, whereby hee affirmes, that God is bound to giue to all men power of beleeuing, and that God is prepared to giue faith to all men, if they themselues will: This question is of no small moment, nor to be perfunctoriously and lightly handled.

III. We therefore contend against *Arminius*, that mankinde by the sin of *Adam*, together with their originall purity and righteousnesse, lost also the power of beleeuing in Christ. For by the fall of *Adam* wee lost the power of louing God, and of obeying him. Now faith doth include the loue of God, and it is a certaine kinde of obedience.

IV. *Adam* indeede before his fall, was not bound to beleeue in Christ, because he was not declared to him, neither then was there neede; but he was bound to beleeue euery word of God, whatsoeuer should afterward be; this bond passed to his posteritie: but it had not passed, if *Adam* had not beene tyed to the like bond. So the Israelites in the time of *Dauid*, were not bound to beleeue, *Ieremy* foretelling the instant captiuity into Babylon, because *Ieremy* then was not, neither was it needfull for them to know this; and yet the Iewes in contemning the propheste of *Ieremy*, violated that law, by which the same people was held and bound in the time of *Dauid*. Hee were a foole who would say, that hee that hath lost his sight, hath not lost the power of seeing that house which was

built

built foure yeares after: or that hee that is blinde by his owne fault, hath not loſt the faculty of ſeeing the collyria or plaiſters which the Phyſitian bringeth him ſome moneths after. Surely *Adam*, before his fall, had power of beleeuing in Chriſt, after the ſame manner that he had then power of ſuccouring and helping the ſicke and miſerable, although before the fall there was no miſery, nor could there be. *Adam* was in the remote power to beleeue the Goſpell, as a ſound man is in the remote power to vſe the remedies of a diſeaſe that will or may come: But that he did not beleeue in Chriſt, it was not becauſe it did exceede the power giuen him by God, but becauſe it was not needefull. Finally, ſeeing *Adam* by his incredulity, loſt the power of beleeuing the Word of God, it muſt needes be, that hee loſt alſo the power of beleeuing that word, by which God was to bring a remedy to this euill.

V. In vaine doth *Arminius* thinke, that it is vnaptly ſpoken, if it be ſaid that *Adam* had power of beleeuing when he had no neede, which power was taken from him, when hee began to haue neede of it. For neither was the power of beleeuing wanting to *Adam*, nor was it taken from him, but hee willingly loſt it, when he loſt the power of obeying God: And God of his meere grace doth reſtore the ſame to whom he will, not becauſe we will, but becauſe hee worketh in vs that we will.

VI. But that is ridiculous which *Arnoldus*, *cap.* 24. doth ſay, that *Adam* before his fall, did not receiue power, by which he might riſe, if he ſhould fall: For that power whereby men riſe, after the fall, is not giuen

giuen before the fall, ſeeing the power is loſt by the fall; but after the fall is repaired. There is no doubt, but that *Adam* before his fall, had ſtrength whereby he might riſe againe, if hee had not loſt it by his fall. *Arnoldus* therfore thus ſpeakes; as if I ſhould ſay, that he to whom God hath giuen ſound and cleare eyes, hath not receiued power, by which he might ſee with thoſe eyes after he is made blinde.

VII. Finally, as many as are the poſterity of *Adam*, are bound to fulfill the law; this is a natural debt; and the law commands vs to loue God, and to obey him, and therefore to beleeue him ſpeaking: Whenſoeuer then Chriſt is preached, the doctrine of the Goſpell cannot be refuſed, but with the contempt of the Goſpell, the law alſo is violated. But he to whom Chriſt was neuer preached, ſhall not be condemned, becauſe he hath refuſed Chriſt, but he ſhall be iudged by the law, which tyed him to beleeue in Chriſt, if Chriſt had beene preached to him.

VIII. And *Arnoldus* is plainely deceiued, when he doth affirme that the power whereby we beleeue *God* is one, and the power whereby they beleeue *Chriſt* is another; becauſe, ſaith he, the word of the law, & the word of the Goſpel differ in the whole *genus*, and are oppoſite. This thing fell inconſiderately from the acute man: Becauſe white and blacke are oppoſite, is it therefore the property of one power to ſee white, and of another to ſee blacke? is it not the operation of the ſame faculty to know contraries? And yet I doe not ſee how the Law and the Goſpell can be ſaid to be contrary, ſeeing the Law is the Schoole-maſter to Chriſt, and the Goſpell doth miniſter the meanes, by

by which the law should be satisfied: Surely betweene the creditor and the surety, there is no discord. Christ came not that hee might abolish the law, but that hee might fulfill it. *Matthew* 5.17. *Romanes* 3.30.

IX. Out of these, it is easie to gather what is to be answered to that question, whereby it is demanded, whether the law doth cõmand vs to beleeue in Christ? For this is euen as one should demand whether the law of *Moses* commands the Prophet *Esay* to be beleeued: It is plaine, that that is not expressely commanded by the law; for no man was bound to beleeue *Esay* before he was borne: Yet I say it was commanded by the law implicitely, and by consequence, in as much as the law doth command obedience to be yeelded to God: And God is to be obeyed whether he speake to vs immediately, or by his messengers: The same, I thinke, may be said of Christ.

X. For of those things to which we are bonud by the law, there are two kindes. Some things are due absolutely, by all men, and at all times; yea by them to whom the law, deliuered by *Moses*, hath not beene made knowne; such as are to loue God and our neighbour: For *Adam* was indued with the knowledge of these duties before the fall, and was bound to performe them in act: But there are some things, to the obseruation whereof, wee are then bound by the law of God, when they are commanded in act, and when the ability of knowing them is giuen vs of God. Thus the Israelites in Ægypt were not bound to obey the commandement of the not gathering of Manna vpon the Sabbath day, or of looking on the

brasen.

brasen Serpent, or of the passing ouer Iordan, which notwithstanding, if any had not obeyed when God commanded them, without doubt, they had iustly borne the punishment of the breach of the law.

XI. But *Arnoldus* doth wrongfully say, that it is not spoken here of that generall power of beleeuing euery word of God; for of it, it is plainely spoken here, seeing that the power of beleeuing in Christ, is comprehended in that generall power. No otherwise then the power of seeing, doth comprehend also the power of seeing the remedies for blindnesse, although those remedies are not present, neither is there any neede of them before blindnesse.

XII. All these things pertaine thither, that it might appeare, that the power of beleeuing, and of embracing the remedies which God offers in the Gospell, is lost by that naturall corruption which is deriued into vs from *Adam*: And therefore that *Arminius* doth erre, when hee saith, that God is bound to giue to all men power to beleeue in Christ, or that he is prepared to giue faith to all. For, God is not bound to restore to man that which man lost by his owne fault; nor doth hee deale vniustly, when he requireth of man, that which hee doth naturally owe.

XIII. *Arminius* is not constant to himselfe in this thing, and doth plucke vp those things which he laid downe: For he saith, that many nations haue for many ages beene depriued of the light of the Gospell, without which, yet there is no faith, and that for a punishment of the incredulitie of their ancestors: He doth acknowledge, therefore, that God hath not giuen,

giuen, nor was prepared to giue to these nations, power of beleeuing in Christ. Yea truely *Arminius*, in speaking thus, doth set downe the cause why God would not, and therefore was not prepared to giue to people that, without which, faith cannot be. Was God prepared to giue to the men of *Tyre* and *Sydon* the power of beleeuing, of whom Christ giueth this testimony, that they would haue conuerted in Sackcloath and Ashes, if the word and his miracles had come to them? Doth he giue power of beleeuing to them whose hearts he hardneth with his vnresistable will, as *Arminius* speakes? Could they beleeue of whom, it is spoken, *Iohn* 12.39. *Therefore they could not beleeue, because it is written, hee hath blinded their eyes, & hath hardned their hearts?* Doth he giue power of beleeuing to them whom, *Arminius* saith, are called of God, by a meanes that is not congruous and agreeable, and by which he knoweth man will neuer be conuerted? *In Perkins p. 294. and 295.*

XIV. Here *Arminius* doth not obscurely accuse God of folly; for hee will haue God to be aduerse to himselfe, and to be prepared to doe that, which that it might not be done, he taketh an incongruous and disagreeable course, nay, like a lodge, hee sets lawes for God himselfe; for what else meane these words, *God is bound* to giue the power of beleeuing? Surely it seemes that *Arminius* doth binde God by this Law: neither will God haue any reason for his iustice, vnless *Arminius* supply to him some meanes, whereby he may auoide the crime of iniustice.

XV. And although that impotency and disabilitie of beleeuing be a punishment of the sinne of *Adam*, yet

yet he is not vniustly punished, who by this impotency hath refused the Gospell, because the same impotency or disability, which is a punishment, is also a fault: which I say, that it might appeare how vnproperly *Arnoldus* doth here vse the examples of punishments which are not faults. *Is it equity* (saith he) *that to a Souldier that hath beene punished with the losse of his eyes, for not keeping good watch, the Generall should offer the pardon of some other fault, or should promise some other thing, with this condition, that he should watch more diligently, and then punish him, because that being blinde, he hath not watched:* This example is not to the purpose; for to be blinde is not a fault, neither is any man by a naturall obligation bound to see: It is otherwise with our impotency to beleeuing. Besides, hee that is punished with the losse of his eyes, is sorrowfull, and doth heauily beare the losse of the light. But man therefore doth not beleeue, because he will not beleeue, and this impotency is voluntary.

Chap. XII.

That God doth saue those whom of his meere grace hee chose out of mankinde corrupted and obnoxious to the curse. what Predestination is: The parts of it. That Arminius did not vnderstand what the decree of Predestination is, and that he hath vtterly taken away Election.

SEeing that by one man, sinne entred into the world, and death by sinne, and all men, without exception, are borne guilty of the curse; it is certaine, that no man

can

can be freed from the curse, but by the meere grace and fauour of God: This grace hee hath reuealed to vs in Christ, without whom there is no saluation: For hee put on our nature, that by this meanes of his comming betweene, and as it were by this knot, man might be ioyned with God; and hee suffered death that hee might satisfie for our sinnes, and so, reconciliation being made, wee might be restored to the title and degree of the sonnes of God.

II. This benefit, and saiuing grace, God doth declare to vs by the Gospell, wherein that couenant of free grace, whereof Christ is the mediator and foundation, is propounded.

III. By this Gospell, eternall life is promised to those that beleeue in Christ: For, as there is no saluation without Christ; so without faith, Christ cannot be apprehended, nor can we come to the saluation appointed onely for the faithfull: For as the Apostle saith, *Heb.* 11 *Without faith it is vnpossible to please God.* I call faith, not that vaine trust whereby men sleepe in their vices, and their consciences are benumbed, while they haue a good hope of the mercy of God; but a liuely faith, *which doth worke by charitie, Gal.* 5. 6. which by that very meanes doth increase loue, because it driues away feare.

IV. This faith man hath not of himselfe, neither is it a thing of mans free will, but the gift of God, and the effect of the holy-Ghost, who doth draw men by a powerfull calling, and doth seale in mens hearts, and deepely impresse in their consciences the promises of God, propounded in the Gospell.

V. All

V. All men haue not this faith, as the Apostle saith, 2. *Thes.* 3. for then all men should be conuerted and saued, but onely they whom *Paul* saith, *are called by the purpose of God, Rom.* 8. 28. and whom God of his meere good pleasure hath chosen to saluation.

VI. Faith is giuen by the meer good pleasure of God, neither is it giuen to the worthy, but it doth make them worthy when it is giuen: For God doth not find men good, but makes them so; neither doth he foreknow any good in man but that which hee himselfe shall doe: as hereafter shall more fully be taught.

VII. This eternall, and therefore immutable decree of God, is called Predestination; which is a part of the prouidence of God: For prouidence is called Predestination, when it doth apply it selfe to the saluation or condemnation of the reasonable creature; and when it doth dispense and dispose the meanes, by which men come to saluation; for that these things are gouerned by the diuine will, and that God according to his good pleasure doth giue to some, that which he doth deny to others, cannot be doubted: For though the Scripture were here silent, yet reason would cry out, that it is not likely, that God, who doth extend his care to all things, is negligent in this thing alone, which is the chiefest.

VIII. Furthermore, although there be a Predestination among the Angels, as Saint *Paul* witnesseth, who 1. *Tim.* 5. 21. calleth the Angels *Elect*: here we are to deale onely with the Predestination of men, as that which alone belongs to vs.

IX. Predestination is therefore the decree, by which in the worke of our saluation, God hath from eternity

eternity determined what he will do with euery man. Or thus: Predeſtination is the decree of God, by which, of the corrupted maſſe of mankinde he hath decreed to ſaue certaine men by Chriſt, and iuſtly to puniſh the reſt for their ſinnes.

X. Of this Predeſtination there are two parts; the one is election, the other is reprobation, whereof the firſt doth neceſſarily lay downe the ſecond: For, as often as ſome are choſen out of many, the reſt are neceſſarily reprobated: and ſome are preferred, others being neglected.

XI. Of election, and of the Elect, there is often mention in the Scripture. *Many are called, but few are choſen. Math.20.16. God hath choſen vs in Chriſt, before the foundations of the world were laid. Epheſ.1.4. The purpoſe of God according to election doth ſtand, not of workes, but of him that calleth. Rom.9.11. There is a remnant according to the election of grace. Rom.11.5. Falſe Chriſts and falſe Prophets ſhall ariſe, and ſhall ſhew ſignes and wonders to ſeduce, if it were poſſible, euen the elect. Mark.13.22.*

XII. On the other ſide, that ſome are reprobates, the Scripture doth witneſſe, *1.Pet.2.8. Which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.* And *Iude, v.4. Certaine men are crept in,* προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *who were before of old ordained to this condemnation.* Hitherto belongs that which is ſaid *Reuel.20.15. That there is caſt into the lake of fire, whoſoeuer is not found written in the booke of life*: Which booke is nothing elſe, but the Catalogue of the Elect, determined by the decree of God.

XIII. We haue *Iacob* and *Eſau* for a notable example of this difference, of whom whileſt they were yet ſhut vp in the wombe, before they had done either good or euill, God doth pronounce, *I haue loued* Iacob; *I haue hated* Eſau, *Rom.* 9. Alſo the two Theeues crucified with Chriſt, *Two ſhall be in a bed, the one ſhal be receiued, and the other left, Luk.*17.34. Not much vnlike that which happened to *Pharaohs* Butler, and his chief Baker, who being ſhut vp in the ſame priſon, the one was brought forth to honour, the other to puniſhment.

XIV. An example of this difference God hath ſhewed, not onely in *Abraham*, but alſo in his ſtocke, which for no deſert of theirs, hee preferred before other Nations, *When the moſt high diuided to the Nations their inheritance, when he ſeparated the ſonnes of* Adam, *the Lords portion was his people*, Iacob *was the lot of his inheritance, Deut.*32. And leaſt any one ſhould ſuppoſe that that was done for the vertue of that people fore-ſeene; he thus ſpeaketh to his people: *Vnderſtand therefore, that the Lord thy God giueth thee not this good Land to poſſeſſe it, for thy righteouſneſſe, for thou art a ſtiffe-necked people, Deut.*9.6.

XV. And although Predeſtination doth comprehend reprobation; ſeeing that it is certaine, that the wicked are appointed to a certaine end, and to their deſerued puniſhments: yet the Apoſtle, by the word *Predeſtination*, doth vnderſtand onely *Election*; as *Rom.*8. *Thoſe that he predeſtinated, he called, &c.* And *Eph.*1.5. *Hauing predeſtinated vs to the adoption of children. Thomas*, imitating this manner of ſpeaking, doth thus define Predeſtination. 1. *Part. Sum. Queſt.*23. *Art.*

Art 2. Predeſtination is the preparation to grace in the preſent, and to glory in the world to come.

XVI. But when concerning this doctrine, diuers men thinke diuerſly; yet *Arminius* alone hath attained the nature of Predeſtination leſſe than any other, and doth greatly ſtumble in the very entrance. He in his Theological diſputations, *Diſp.* 13. *The.* 3. ſaith, that the *genus* and generall of Predeſtination is the decree, and that (ſaith he) *not the legall decree, according to which it is ſaid, the man that doth them ſhal liue in them; but the Euangelicall decree, which ſpeaketh thus: This is the will of God, that euery one that ſeeth the ſon and beleeueth in him, ſhould haue life eternall.* And all the Arminians following him, doe comprehend the whole doctrine of Predeſtination in foure decrees: The firſt they will haue to be that, whereby God decreed to ſend his Sonne to redeeme mankinde: The ſecond, that, whereby he decreed to giue eternall life to them that beleeue: The third, that, whereby he decreed to giue all men grace, and ſufficient power to beleeue: The fourth, that, wherby he decreed to giue ſaluation to theſe, and they particular men whom he fore-knew would beleeue, and would perſeuere in the faith; and as the linkes of a Chaine, they ſo knit theſe, that the latter decrees depend on the former, & by the former the way is to the latter.

XVII. By theſe things it is plaine, that *Arminius* did not vnderſtand what the decree of Predeſtination was: For the decree of Predeſtination is that, whereby God hath appointed what he will doe with vs, and not what he would haue vs doe: Vntowardly therefore doth *Arminius* place, among the decrees of God,

that will of God, wherby he hath appointed thoſe to be ſaued, who ſhall beleeue, ſeeing that in this wil the commandement of God is included: *Arminius* himſelfe in the ſame place doth comprehend Predeſtination vnder prouidence, and doth make Predeſtination a *ſpecies*, or part of prouidence: If therefore that ſpeech, *Hee that beleeueth ſhall be ſaued*, is not the decree of prouidence, certainely it will not be the decree of Predeſtination; ſeeing Predeſtination is no other thing then prouidence, reſtrained to the ſaluation or reprobation of men. This doth plainely appeare from thence, that *Arminius* doth oppoſe this decree, which hee cals Euangelicall, to the Legall decree, by which it is ſaid, *He that ſhall doe theſe things, ſhall liue in them*; which is manifeſtly, not the decree of prouidence, but the rule of Iuſtice: And if not this, then certainely not the other, ſeeing the rules of the Goſpell doe no more belong to the prouidence of God, and therefore not to Predeſtination, than the rules of the Law.

XVIII. Therefore of thoſe foure decrees, the ſecond is to be wiped out, and a place to be appointed for it in the doctrine of the Goſpell, and not in the eternall decree and ſecret Predeſtination. And ſo of theſe foure linkes, the ſecond being taken away, the whole chaine is broken, and as it were, one pin being drawne out, the whole ioyning together of that frame is looſed and diſſolued.

XIX. Nay what? that *Arminius* doth altogether ouerthrow Election, and make it to be a thing onely of name? For he doth deny, that the number of the Elect is determined by the decree of God, whence it comes

Arnold. p. 172. Dicitis Deo ſoli reſtitum eſſe qui

comes to passe, that no man at all is elected: For if the saluation of seuerall men, were determined by the decree of God, it would also be determined, that this or that man were of the number, and so of seuerall men, the whole summe would be certainely and determinately finished: But if the number of the elect, be not fore-determined, by the certaine decree of God, the Booke of life containing the number of them that are to be saued, *Reuel.* 20. and the number of the brethren not yet fulfilled, *Reuel.* 6. 11. and whatsoeuer the Scripture saith of the sheepe that were giuen to Christ, euen before their conuersion, must needes vanish away.

nam & quot sint electi: sed numerũ tamen statutis certum esset & ex præcisa Dei ordinatione determinatum qui nec augeri possit, nec minui idq; ex eadem ordinatione. Longe vero aliter Euangelium. Idem ait Greuinchonius in præf.

XX. And when *Arminius* will haue all men to be elected by a conditionall election; that is, so they will beleeue, and by their free will, rightly vse the grace which is offred them: he doth lay downe an election which is not an election, because it is equally extended to all: He doth not elect, that doth not preferre some before others. What? that by this generall election, *Simon Magus* and *Simon Peter* were equally elected? and the election is extended to *Iudas* and *Pharaoh*.

XXI. But that is the most dangerous, that *Arminius* doth make the election of seuerall men to come after faith, and so doth make the election of God to depend on mans free-will: Whence it comes to passe, that the saluation of man is a thing meerely contingent & not necessary, because it depends vpon a thing that is contingent & mutable, *to wit*, vpon mans will. For although God doth certainely fore-know those contingent casuall things, which are to be after; yet is not therfore the election or saluation of man necessary

for a thing is not therefore certaine, becauſe it is certainely fore-knowne. And becauſe election, is not an act of the fore-knowledge of God, but of this wil; the execution wherof (if we may giue credit to *Arminius*) doth depend on the fulfilling of the condition, which may be hindred by man: For the Schoole and followers of *Arminius*, are of opinion, that euery man hath power of beleeuing, and that God *is bound* to giue to all men power of fulfilling the condition of the ſecond Couenant, and that the grace of God is but the cauſe in part of faith, and that it is not begot in man by the grace of God alone.

Armin. p. 262. in Tilen.

XXII. So while the Arminians will haue euery particular perſon to be elected by God, for faith foreſeene; that is, that they are certainely appointed to ſaluation whom God fore-ſeeth wil come, when they ſhall be called, and will perſeuere, they doe plainely deny them to be elected: For, to receiue all that come, is not to elect or chooſe; for although the *Arminians* will haue both precedent and concomitant grace to be giuen by God, yet they will haue it in the power of mans free-wil, to refuſe grace, or not to refuſe it. Surely *Arminius* would haue God to Predeſtinate thoſe to ſaluation, whom hee from eternity fore-ſaw would by their owne free-will vſe aright his grace. But I deny that this can be called Election, ſeeing it is rather a decree of admitting thoſe that will come to Chriſt, when they might not come: who (if *Arminius* doctrine get place) doe firſt chooſe God and apply themſelues to him, before they be appointed to ſaluation by God.

XXIII. I let paſſe, that *Arminius* will haue particular

cular men ſo to be elected for faith fore ſeene, that they belong to the election, not whom hee hath decreed, but whom he hath fore-ſeene will perſeuere in the faith vntill death. Whence it comes, that God electeth none, vnleſſe he be conſidered as dead, or elſe in the very point betweene life and death; which if it be true, *Arminius* doth ſay amiſſe, when he ſaith, that beleeuers are elected: for he ſhould ſay, that they are elected, who ceaſe to beleeue.

XXIV. Adde to this, that new and prodigious opinion of the *Arminians*, wherby they thinke that reprobates may be ſaued, and thoſe which are elect may be damned; not as they are the reprobate or the elect, but as they are indued with power to beleeue, and to come to ſaluation. But if he which is a reprobate by the decree of God, may be ſaued, and he which is elected may be damned, it is plaine, that Predeſtination is not the decree of God, but a thing onely in title, and a floting will, or meere and bare fore-knowledge; the certainty whereof doth depend vpon the foreſeeing of an vncertaine thing, *to wit*, mans free-will. Who, I pray, would endure a man ſpeaking thus? *I am indeede a reprobate, but I can effect that I ſhould be ſaued*; or, *I am elected, but it is in my power to effect that I ſhould be reprobated.*

XXV. If therefore the certainty of election ſhould be made to depend vpon mans will, it might come to paſſe, that no man ſhould beleeue in Chriſt, and ſo Chriſt had died in vaine.

XXVI. But by that *ſeries* and order of the foure decrees, whereby Chriſt is appointed to death, before God had determined who ſhould be ſaued; Chriſt is See Sect. 16.

made the head of the Church, without any certaine members, which is meere dotage: For Chriſt is fained to be giuen to be the head of the Church, without the certain will of God, what ſhould afterward be his body. Yea, by the doctrine of the *Arminians*, it may come to paſſe, that Chriſt ſhould be a head without a body, and the Church ſhould be none at all, for they thinke that there is none of the elect which may not be damned.

XXVII. This alſo is not to be omitted, that the *Arminians*, to the end they might maintaine that concatenation, or linking together of the foure decrees, doe affirme, that Chriſt died, not for the faithfull, but for all men indiſtinctly; not more for *Peter* than for *Iudas*; and that Chriſt in his death, had not determined whom he would ſaue by his death; yea, that when Chriſt dyed, election had no place, becauſe election is a thing after the death of Chriſt.

XXVIII. The example of *Caiaphas* and of *Iudas*, is here of ſpeciall weight: For by the doctrine of *Arminius*, God electes all men vnder this condition, that they beleeue in the death of Chriſt. I demand therefore, whether God choſe *Caiaphas* and *Iudas* to ſaluation, vnder this condition, that they ſhould beleeue in the death of Chriſt? This ſurely cannot be ſaid; becauſe God had decreed to vſe the wickedneſſe of *Caiaphas* and *Iudas* to deliuer Chriſt to death. How could they be elected to ſaluation, vnder the condition of beleeuing in the death of Chriſt, who were appointed to that very thing, that by their incredulity and wickedneſſe, Chriſt might be deliuered to death? But we only touch theſe things courſarily and by the way,

way; they are to be expounded more exactly in their place.

CHAP. XIII.

Of the obiect of Predeſtination, that is, whether God predeſtinating, conſidereth a man as fallen, or as not fallen.

ALthough God hath elected to ſaluation, theſe men rather than others, for no other cauſe, then that it ſo ſeemed good to him, nor is the cauſe of this difference to bee ſought in man; yet what is the obiect of Predeſtination, that is, whether God electing or reprobating men, hath conſidered them as fallen and ſinners, or as not fallen, but as men in the Maſſe, not corrupted; it may be doubted. The Paſtors of the *Valacrian* Churches, ſtrong maintainers of the truth, in their moſt exact Epiſtle, the coppy whereof they haue ſent to vs, doe profeſſe, that they thinke that God conſidered thoſe men which hee did elect, and which hee did paſſe by, as fallen in *Adam*, and dead in ſinnes: All the Ancients thinke ſo, to none of whom (as farre as I know) it euer came in their minde to ſay that God reprobated men without the beholding of ſinne. I ſee that of the ſame opinion is *Caluin*, *Zanchy*, *Melanchton*, *Bucer*, *Muſculus*, *Parens*, famous lights in this age of the Church, out of whoſe writings, I haue added ſome gathered ſentences at the end of this worke, leſt they ſhould ſtay the haſtening reader, and ſhould breake off the thread of the diſputation begunne

againſt

againſt the *Arminians*: The confeſſion of the Churches of France doth keepe it ſelfe within theſe limits, in the twelth Article, where, out of the ninth Chapter to the *Romanes*, and other places of Scripture, Election and Reprobation is proued to bee out of the corrupt maſſe. The reuerend *Synod* of *Dordt* (than which for many ages there hath been none more famous, nor more holy) hath allowed this opinion: I doe not ſee what can bee oppoſed to ſo great authority. A holy aſſembly gathered together out of diuerſe parts of the Chriſtian world, hath prudently ſeene and diſcerned, that this opinion is not onely more modeſt, and more ſafe, but alſo that it is moſt fit to put back the objections of theſe innouators, which doe impudently triumph in this matter: Thus are their frames diſſolued, and their ſinewes are cut from them; for Reprobation without the beholding of ſinne being taken away, which they aſſaile with all their forces, they beate the ayre, neither haue they any thing that they ſhould ſtrike at: the cauſes by which our confeſſion, & alſo the reuerend Synod is led, that they thought it fit for them to reſt in the Predeſtination, wherein man is conſidered as fallen, I ſuppoſe be theſe.

I. Firſt, that Phraſe of Scripture which calleth the Elect, *the veſſels of mercy*, offers it ſelfe: Now there is no place for mercy vnleſſe towards the miſerable. He cannot be elected to the ſaluation, to be obtained by Chriſt, vnleſſe he be conſidered as one that hath neede of a redeemer: And ſeeing that the appointment to an end, doth include the meanes by which that end is come by, and the meanes to ſaluation is

the

the remiſſion of ſins, nor is there remiſſion of ſinnes without ſin, it is plaine that they are appointed to ſaluation, who are conſidered as ſinners.

II. Neither could God, with the preſeruation of his iuſtice, puniſh thoſe men whom he conſidered without ſin, for God doth not puniſh the guiltleſs: Damnation is an act of the iuſtice of God, which iuſtice cannot ſtand, or agree with it ſelf, if innocent man for no fault be appointed to that diſertion, and forſaking, which eternall deſtruction muſt neceſſarily follow; or if God had determined to deſtroy men, before he did determine to create them.

III. Then as God doth not condemn, vnleſſe it be for ſin; ſo it is certaine that hee is not willing to condemn, vnleſſe it be for ſin: But to reprobate men, & to be willing to condemne, are the ſame thing, euen as to elect & to be willing to ſaue, is the ſame thing: Therefore God doth not reprobate vnleſſe it be for ſin.

IV. Furthermore it cannot be denied, but that reprobation or reiection of the creature from God, is the greateſt puniſhment which can be inflicted on the reaſonable creature, becauſe eternall torments do neceſſarily follow it, which if we get to be granted; it will thence follow, that it is not the part of infinite goodneſſe and higheſt iuſtice to forſake his owne creature, and that not becauſe hee hath ſinned, but becauſe it ſo ſeemed good to God, that hee might ſeeke matter for his glory out of the diſertion, and forſaking of the ſoule which hee created. Can the father, who knoweth that the happineſſe of his ſonne depends on him, without the crime of cruelty, and want of naturall affection, forſake his ſon that is innocent, and found

found guilty of no wickednesse, especially if by this forsaking, his son should fall into eternall torments, and by it be made not onely most miserable, but also most wicked?

V. Neither should God deale instly, if hee should giue more euill to the creature, by infinite parts, than he hath giuen good: To which, when hee had giuen *esse*, a being, a while after, without any fault of it, he gaue it, *male esse*, an euill and miserable being, for euer. Indeede if God should onely take away that he hath giuen, and should bring the creature to nothing, there were no cause at all of complaining: But to giue an infinite euill to that creature, to whom hee gaue a finite good, and to create man to that end onely that he might destroy him, that out of this destruction hee might get glory to himselfe, the goodnesse and iustice of God abhorreth.

VI. Yet this is the most grieuous thing, that by this, eyther reprobation or desertion of man, being considered without sinne, the innocent is made not onely most miserable, but euen most wicked: For the auersion and turning away of the will, doth necessarily follow the denying of the spirit of God; and seeing according to this opinion, God hated man, that was made by him, before man hated God, it cannot come to passe, but that the hatred of God, whereby he hates man, by the same opinion, should be made the cause of that hatred whereby man hates God, and so God should be made the author of sinne.

VII. And if God hated *Esau*, being considered in the vncorruptible masse, as not a sinner, it must needes

needes be, that God hates the innocent creature; and hatred in God, although it is not an humane affection, nor a perturbation, yet it is a sure and certaine will of punishing, and punishment cannot be iust, if it be without offence; neither can a man be iustly punished, vnlesse hee be considered as a sinner.

VIII. If any man should say that God is obnoxious, or subiect to no lawes, and therefore his actions are not rightly examined, according to the rule of iustice, seeing hee is tyed to no rules: I will answer, that the nature of God, is more mighty then any law: That naturall perfection, by which it is impossible that God should lie, or that hee should sinne; is also the cause, why he could not hate his guiltlesse creature, or appoint man to eternall torments, for no fault of his: Yea if these things were true, it were the part of a wise man to suppresse these things, not to moue this anagyris or offensiue matter, and rather to command silence or ignorance to themselues, than to breake into these secrets, which being declared, doe cast in scruples and doubts, and yeeld occasion to the aduersaries, of defaming the true religion, and by which, no man is made fitter to the duties of a Christian, or of a ciuill man, or to any part of piety.

IX. Hee could not escape which should say, that by reprobation, men are not appointed to damnation, but onely are passed by, or not elected. Thus they seeke gentler words, that by them the same thing might be said; for it is all one, whether God doth appoint a man to damnation, or doth that, from

which

which damnation muſt neceſſarily follow. Whoſoeuer God doth not elect, whether hee be ſaid to be omitted and paſſed by, or to be reprobated, hee is alwayes excluded from the grace of God, damnation doth certainely follow this excluding; becauſe without the grace of election, there is no ſaluation. For ſeeing it is manifeſt to all, that men by election, are appointed to ſaluation, I would haue it told mee, to what they that are not elected, but paſſed by, are appointed: Surely if election doth appoint men to ſaluation, it is plaine, that by reprobation, which is called *omiſsion* or paſſing by, the reſt are excluded from ſaluation, and appointed to deſtruction.

X. And if God haue appointed the innocent creature to deſtruction, it muſt needes be, that he hath appointed it to ſinne, without which, there can be no iuſt deſtruction, and ſo God would be the impulſiue and mouing cauſe of ſinne: Neither could man iuſtly be puniſhed for that ſinne, to which hee is eyther preciſely appointed, or compelled by the will of God.

XI. That the decrees of God are eternall, and that hee hath fore-knowne all things from eternity, doth not hinder this opinion, which doth maintaine, God in election and reprobation, to haue conſidered man as fallen, before he conſidered him as condemned: For although the decrees of God are certaine, yet there is ſome order among them; as the eternall decree of ouerthrowing the world by fire, was in order after the decree of creating the world: So although God, from eternity, had appointed the wicked to puniſhment, yet nothing hinders but that the

the consideration, whereby hee considered men as sinners, should be in order before that whereby hee considered men as reprobate, or appointed to punishment.

XII. Neither doth it follow of the opinion of the reuerend Synod, and the confession of our Churches, by which man fallen is the obiect of Predestination, that God created man to an uncertaine end, or to haue missed of that end which he propounded to himself. The last end, propounded to God, was the illustration, and setting forth of his glory, by the manifestation of his goodnesse and iustice; that he might come to this end, he decreed to create man iust, but mutable and free: The fore-knowledge of the fall of man doth follow this decree, not in time, but in order, and election and reprobation doth in order follow this fore-knowledge.

XIII. They are very farre from the truth, which would haue God, in electing and reprobating, to haue considered man as not created; for they doe as much as if they should say, that God considered man as nothing, and therefore as not man. Surely in that very thing, that they call him a man, they call him somewhat; but to consider something as nothing is a thing wel-nigh a dreame. He that will saue or punish a man, must necessarily, first haue willed him to be a man: For if God had appointed man to punishment before he had appointed to create him, he should so doe, as if any one should determine to beate his children, before he hath determined to beget them.

XIV. Finally, seeing the first act of his omnipotency was busied about nothing, it must needes be that

that it went before the act of his mercy or iuſtice, which cannot be buſied but about ſomething that hath being.

XV. They ſay the ſame thing in other words, which would haue God in Predeſtination to haue conſidered man, as one that might be created and might fall: For he which ſaith he might be created, ſaith hee was not yet created; and hee that ſaith hee might fall, ſaith that he had not fallen, but that to other inconueniences, they adde this increaſe, that they put a power and potentiall faculty in that thing which is nothing. In God indeede there was the actiue power of creating the world, before he created it: But there was not in the world the paſſiue power for creating, before it was created: So neither could there be power for the creation, or for the fall, in man being not created, and it is plainely contrary to reaſon, that of him which is not, it ſhould be ſaid that he may fall. Then alſo if God elected man that might be created, what doth hinder that it may not be ſaid, that he elected ſome whom hee neuer would create? For theſe alſo may be created; but if God elected thoſe whom he preſuppoſed he would create, the will of creating muſt needes goe before the Election.

CHAP. XIV.

That the Apoſtle Saint Paul, *in the ninth to the Romanes, by the word* Maſſe, *vnderſtood the corrupted Maſſe.*

I. SAint *Paul* keepes himſelfe within theſe limits, in the ninth Chapter to the Romanes, where hee ſpeaketh more fully, and more exactly of the election

election and reprobation, than any where else. For if he had written with a beame of the Sunne, it could not more cleerely appeare, that he speakes of the corrupted masse, and of the will of God, by which of sinfull men, one is chosen, and the other reprobated.

II. The scope of the Apostle, is to beate backe the vaine confidence of the Iewes, who boasted in the law, and in the righteousnesse of their workes to whom it did seeme an absurd and impossible thing that the Israelites, or the greater part of them, fell from the Couenant of God, and were not reckoned among the sonnes of God. That hee might pull this scruple out of their mindes, and might wash away this pride; he fetcheth the matter from the very originall, and doth deny that carnall propagation, or the righteousnesse of workes, is the cause why any one is to be reckoned the sonne of *Abraham*, but the good pleasure of God, and the free election of grace, by which God, of the issue of *Abraham*, chose whom he would, and whom hee would hee reiected; hath mercy of whom he would, and whom hee would hee hardned: and of the same masse, hath prepared some vessels for honour, and hath patiently endured the vessels prepared for destruction. To which purpose he bringeth two paire of examples, *Isaac* and *Ishmaell*, *Iacob* and *Esau*; and hee doth lay downe *Isaac* and *Iacob*, as sonnes of the promise, and examples of the free election of grace; but *Ishmaell* and *Esau*, as examples of reiection: And he doth seeme of purpose to adde the example of *Esau* and *Iacob* for a *prolepsis*, or preuention of an obiection. For the Iewes might except, that therefore the difference was betweene

Iſaac and *Iſhmaell*, becauſe the one was of the ſeruant, the other of the free woman: Then alſo becauſe when *Iſaac* was born, *Iſhmael* already had ſhewed the ſignes of an euill diſpoſition, and had done theſe things, for which hee ought to be excluded from the couenant. The Apoſtle doth fitly preuent this obiection, by the example of *Iacob* and *Eſau*, who both were the ſonnes of the free woman, and neither of them had done any good or euill, yet God loued the one, and hated the other.

III. All theſe things are brought by the Apoſtle, that he might teach in what reſpect God choſe ſome of the Iewes, and reprobated others, although they were puft vp with the opinion of legall righteouſneſſe: This nation ſeeing it was impure and corrupt, it could not be compared to the pure Maſſe: And the Apoſtle ſhould plainely ſpeake beſides the matter, if he ſhould vſe the example of the vndefiled maſſe, to teach how God out of a corrupted nation choſe ſome and reprobated others.

IV. The examples of *Iacob* and *Eſau* doe conuince and proue the ſame thing, of whom, when they were in the wombe, and had done neither good nor euill, God doth pronounce, that hee loued *Iacob*, that hee hated *Eſau*. Now God could not conſider theſe twins in the wombe, but he muſt conſider them ſuch as they were: & they were corrupted & defiled with originall ſinne. Surely he cannot be ſaid to be preferred before the other, becauſe hee was better when he was in the womb, ſeeing neither of them had done good or euill. This is that with which S. *Paul* doth ſtop the mouth of theſe queſtioniſts, and will not haue any to plead againſt

againſt God, or anſwer him againe; ſeeing there is no cauſe but the meere good pleaſure of God, why, of two that were equally euill, he preferred the one before the other.

V. Neither is there any ſmall force in theſe words; *I haue hated*: for God could not hate the creature whom he conſidered as pure and voide of ſinne.

VI. It is no light thing that hee ſo deſcribeth the elect, *to wit*, that they are they *whom God will haue mercy on. ver.* 18. whence alſo, *ver.* 23. they are called *the veſſels of mercy*: for mercy preſuppoſeth miſery. They force the words of the Apoſtle, who by *miſereri*, to haue mercy, vnderſtand ſimply *benefacere*, to doe well. I ſhould doubt and make conſcience to affirme, that God had had mercy on Chriſt as man, on whom yet hee hath beſtowed more gifts, then on any other creature.

VII. There is great weight alſo in the word *hardning*: *hee hardneth* (ſaith the Apoſtle) *whom he will*. As by thoſe on whom God wil haue mercy the Elect are vnderſtood; ſo by them that are hardned, the reprobate are vnderſtood: And to thinke that God determined to harden that man, whom hee conſidereth as pure, and as in the incorrupted eſtate, is great wickedneſſe, and contumelious againſt the iuſtice of God: By this meanes God ſhould not onely puniſh the innocent, but alſo depraue and corrupt the guiltleſſe. For obduration and hardning is a *ſpecies* and kinde of puniſhment, and therefore after ſinne; God hardneth none, but hee who is already hard; ſo hee hardned *Pharaoh*, he being already ſtubborne, and prone to rebell of his owne diſpoſition.

VIII. Neither is there neede of much wit to perceiue, that *Pharaoh* is no fit example of reprobation, out of the incorrupted Maſſe, and of a man conſidered without ſinne.

IX. It is alſo greatly to be obſerued, that the Apoſtle ſpeaking of reprobates, doth ſay that they are veſſels, κατηρτισμένα εἰς ἀπώλειαν, *fitted, or prepared, to deſtruction:* He doth not ſay, that God prepared or fitted them, leſt he ſhould ſeeme to ſay that God put ſinne in them, by which they might be prepared to deſtruction; but when hee ſpeaketh of the elect, hauing turned his ſpeech, ſaith, that God prepared them for glory, which God doth, by giuing them the ſpirit, and faith. It is not without conſideration that the Apoſtle would not after the ſame manner ſpeake in both places, *viz.* becauſe God found ſome veſſels fitted to deſtruction, but made others veſſels appointed to glory, and that by hauing mercy on them.

X. Saint *Auſten* is expreſſe to this purpoſe: For in ſixe hundred places, either explaining or touching this place of Saint *Paul*, hee doth vnderſtand by the name Maſſe, the Maſſe corrupted and polluted with ſinne. So *Epiſt.* 105. *Becauſe that whole Maſſe is iuſtly condemned, iuſtice hath giuen that contumely & diſgrace that is due, and grace doth giue that honour which is not due:* and in the ſame Epiſtle, *The vniuerſall Maſſe is iuſtly condemned of ſinne:* and a little after, *If they are the veſſels of wrath, which are made for that deſtruction which is duly giuen to them, let them impute this to themſelues; becauſe they are made of that Maſſe, which for the ſinne of one man, is iuſtly and deſeruedly condemned of God.* He doth repeate the ſame thing, *Epiſt.* 106. and *Enchirid.*

Enchirid. cap. 98. 99. and 107. where he calleth it the Maſſe of deſtruction: See alſo the 2. *lib.* againſt the two Epiſtles of the *Pelagians*, *cap.* 7. and *lib.* 5. againſt *Iulian*, *cap.* 3. Neither did euer any among the Ancient, thinke that *Paul* ſpeakes of the ſound, and not corrupted Maſſe.

CHAP. XV.

That Arminius *doth willingly darken the words of the Apoſtle, which are cleare and expreſſe.*

ARminius with a carefull ſubtilty, but with an vnhappy ſucceſſe, hath written a Treatiſe vpon the ninth Chapter to the *Romans*; for hee doth torment the Apoſtle, and doth, as it were with wrackes, draw from him againſt his will, what things hee thinkes may make for the patronage of his errour of Election for faith fore-ſeene.

I. He faines that the Apoſtles minde is to teach, that they onely of the Iewes were to be reckoned the ſonnes of *Abraham*, who, letting paſſe iuſtification by the law, doe follow after righteouſneſſe and faith; and the purpoſe, according to Election, hee denyeth to be the decree of election, of ſeuerall men, but the generall and conditionall decree of ſauing all, who were to beleeue: By which decree *Arminius* will haue all men to be elected conditionally, which ſurely is no election, ſeeing election is not, but of ſeuerall men, who are choſen out of the multiude, others being reiected.

II. I confeſſe indeede, that the doctrine of election

by free grace, doth make the way to the doctrine of righteousnesse, by faith; yet all this dispute of Saint *Paul* concerning election, which reacheth from the sixt verse to the thirteenth, doth not deale of iustification by faith, neither would the Apostle proue in this place, that man is iustified by faith, or that God doth elect those which apprehend Christ by faith: But by the doctrine of election, doth frame to himselfe an entrance, to the treatise of iustification by faith, which afterwards he addes. Hee would here proue this one thing, that man is not truely the son of the promise by the workes of the Law, but by the election of free grace, and by the mercy of God; for it is manifest, that here workes are not opposed to faith, but to election, and to God calling. So Verse the 11. he doth not say, *not by workes, but by faith*; but he saith, *not by works, but by him that calleth.* So Verse 16. when he had said, *It is not of him that willeth, nor of him that runneth*; he doth not adde, *but of him that beleeueth*: What then? *but of God that sheweth mercy.*

III. For when it is spoken of the cause, why, of two that are equally conceiued in sinne (such as were *Esau* and *Iacob*,) God should preferre the one afore the other, the onely mercy of God, and the election by grace, is to be considered, and not faith, which is not the cause, but the effect of our election; neither doth it goe before election, but followeth it. So Saint *Paul*, 1 *Cor.* 7. 25. saith, *that he obtained mercy from God to be faithfull*, and not because hee was after to be so. Wherefore Saint *Paul* in all this speech wherein hee speaks of the cause of the difference which God makes betweene two, that were by nature alike, makes no mention

mention of faith: But this Treatise being finished, he doth descend, verse 30. to the righteousnesse of faith, as to the fruit which doth follow election.

IV. But *Arminius* for the safegard of his cause, doth change the words of Saint *Paul*, and doth thrust in something of his owne: For in the place of that which Saint *Paul* saith, *not of workes, but of him that* Pag. 27. *calleth*, he doth substitute these his words, feined by himselfe; *not of worke, but of faith, whereby God calling should be obeyed*: when notwithstanding in all that disputation which dealeth concerning election, there is no mention made of faith, neither doth the least step thereof appeare.

V. It is meruailous, how much *Arminius* doth abuse the examples of *Isaac* and *Ishmael*, and also of *Iacob* and *Esau*: He doth contend, that they are here propounded, not as examples, but as types of them who followed after righteousnesse by workes, not by faith. Certainely there must be some agreement betweene the type, and the thing signified by the type. But whoeuer heard it said, that *Ishmael* would haue beene iustified by the workes of the Law, and not by faith? seeing at that time the Law was not giuen, neither were these differences of iustification by the law, and by faith, knowne; neither is it credible, that *Ishmael* euer thought of or regarded these things. Therefore *Arminius* doth as much as if *Nimrod* should be made a type of the Pharisaical righteousnesse. Can the night be a type of the light? or can *Esau*, whom the Apostle, *Heb.* 12. 16. calleth prophane, and therefore also a despiser of the Law, be a type of them, who being set on fire with the zeale of the Law, would be

iustified by their workes? But it is worth the labour to hear, why he would haue *Esau* be a type of the sonnes of the flesh, and of them which affect righteousnesse by workes. Because (saith he) he was first borne. O acutely spoken! He should haue said, because he was red, or because he was a hunter: I am ashamed to refute these things; and yet in these figments and forgeries, the good man doth place the chiefe safegard of his doctrine of election, for faith fore-seene.

VI. Then also see how licentiously he mockes the Apostle: For when he layeth downe *Ishmael* and *Esau*, not as examples of reiection, by the secret counsell of God, but as a type, hauing no agreement with the thing signified; he doth so vse these names, as Logicians vse *Socrates*, or Lawyers *Titius* and *Mauius*, for any other man.

VII. But if wee exactly weigh, what it is to haue hated man, being yet in the wombe, before hee hath done good or euill; we shall easily see, that *Esau* is not onely laid downe here as a type, but also as an example, to whom indeede these things agreed, although he were not vsed for a type: For *Malachy*, from whence these words are taken, doth not lay downe *Esau* as a type, but as an example.

But how that which is said, that God hated *Esau*, being yet in the wombe, before he had committed any euill, may be drawne to *Arminius* his purpose, and belong to the type of those who will be iustified by faith, hee hath seene, surely I doe not see.

VIII. *Paul* addeth, *what shall we say then? is there vnrighteousnesse with God?* The sense is plaine, and depending

depending on those things that went before: He had laid downe two twins of like condition and nature, neither better than the other, whereof yet God loues the one, and hates the other, and had brought the meere will of God, *who hath mercy on whom he will*, to be the cause of this difference, and not the fore-seeing of any vertue in the one. Hence is bred an obiection: whether God be vniust, who giueth vnlike things to them that are alike; and why he hath not mercy on both? What saith *Arminius* here? Why, hee takes these things, as if *Paul* demanded whether there is iniustice with God, who excludes those from the Couenant, who would be iustified by the Law, which he himselfe made, and who would haue them that beleeue in Christ, to be iustified. This is a bold coniecture, whereof there is no step nor mention in that which went before. But if it be lawfull for any one to mingle and adde to the Scripture so many things out of his owne wit, there is nothing so absurd or impious, which may not be proued out of the Scripture. What? that there is no color nor reason for this here? for what shew is there here of iniustice in God? or who is so mad that he will expostulate with God, because he will iustifie by faith in Christ, and obsolue them that are guilty of the breach of the law? Truely whosoeuer doth maruaile or demand, why it seemes good to God to saue sinners by faith in Christ, doth not require iustice in God, but doth peere into the secrets of Gods wisdome. And if this had beene the Apostles minde, which *Arminius* doth faine to him, it had beene easie to answer, that God is not therefore vniust, who doth saue them that beleeue, and doth sup-

ply,

ply a better righteouſneſſe, to them who cannot be iuſtified by the Law, of the breach whereof they are guilty; or in place of the couenant of the law, which by ſinne is made voide, doth ſet another, by which man might be ſaued. Saint *Paul* anſwers no ſuch thing, but doth bring in God himſelfe, anſwering thus; *I will haue mercy on whom I will haue mercy, and I will haue compaſsion on whom I will haue compaſsion:* which words doe not ſpeake of iuſtification by faith, but of the free election of God, whereby of two men alike conceiued in ſinne, and alike guilty, one is preferred before the other: Saint *Paul* doth not ſay, that becauſe the law is violated, therefore there is neede of mercy; but he doth bring the cauſe of this difference betweene thoſe that are equall by nature; *I will haue mercy on whom I will haue mercy:* According to *Arminius*, hee ſhould haue ſaid, *I will haue mercy by what meanes I will, & I will make ſuch a couenant as ſhal pleaſe my ſelfe.* For he will haue God not to ſpeake of the election of ſeuerall men, but of the manner, which it pleaſeth God to chooſe to exerciſe his mercy: As if he had ſaid, *I will haue mercy as I will*; and not, *I will haue mercy, cuius volo, on whom I will*: Surely this word *Cuius, of whom*, doth put this queſtion to flight, and doth make dull the weake wit of *Arminius*: for this word marketh out particular perſons, and not the manner whereby God doth exerciſe his mercy towards them; For he that asked the queſtion; *What ſhall we ſay then, is there iniuſtice with God?* moued the doubt concerning the hardning and reiection of particular men, & not concerning the manner by which it ſeemed good to God to ſaue men, or to haue mercy on them.

IX. And

IX. And these words, *I will haue mercy on whom I will haue mercy*, and *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*: By which saluation, and election is expresly ascribed to the good pleasure of God, *Arminius* doth darken and obscure them; for he thus interpreteth them: *It is not of him that willeth, that is*, righteousnesse is not: But in the former verses, it is not spoken of righteousnesse, but of election: Also those wordes, *I will haue mercy, on whom I will haue mercy*, are taken out of *Exodus, Chap. 33. v. 19.* where it is spoken of saluation, not of righteousnesse: But grant that it is here spoken of righteousnesse; will it not hence follow that faith is not of him that willeth, and therefore neither saluation? for saluation is by righteousnesse, and righteousnesse is by faith.

X. The obstinacy and affected stupidity of these sectaries, doth marualously bewray it selfe in one thing. *Paul* bringeth in the demander thus speaking, *Why doth he yet complaine? for who hath resisted his will?* By which words it doth manifestly appeare, that in this Chapter it is spoken of the will of God, which cannot be resisted, and that *Arminius* is willingly blinde, while he affirmeth that it is here spoken of the antecedent will of God, which hee thinkes may be resisted.

XI. What? That *Arminius* doth secretly accuse Saint *Paul* of stupid dulnesse, or of preposterous and needelesse modesty: for what needewas there in the businesse of the election and reprobation of seuerall persons, to stop the mouth of demanders, by saying, *O man, what art thou that replies t against God?* seeing

by

by the doctrine of *Arminius*, there is at hand an easie and ready answer: That God elected this man, because he foresaw hee would beleeue; and hee reprobated that man, because he foresaw he would not beleeue. Did not the Apostle see these things? Or did he see them, but did enuy to vs the cleere solution of this knot, that might bring light to this darkenesse? The ignorance of *Paul* shall be alwaies better to mee, than the sharpe vnderstanding of another.

XII. Maruailous is the wit and ridiculous audacity of *Arnoldus Coruinus*, in expounding this chapter. Hee in his worke against *Tilenus*, *Chap.9.* doth thus expound the type of *Iacob* and *Esau*. *Surely* (saith he) *as there the yonger was preferred before the elder, so also it was figured, that saluation should not be by the Law, although it was first giuen, but by faith.* Surely if this man be beleeued, the Law is the elder brother, and Faith the yonger: Did God then hate the Law, before it had done good or euill? I am ashamed to confute these things; for seeing God preached the Gospell to *Adam* himselfe, by the yonger brother, the law is rather to be vnderstood: Perhaps by the elder, he would haue those to be vnderstood, who would be iustified by the Law; but this is no lesse difficult to conceiue; how God hated them before they had done either good or euill, and how they could be the elder, seeing they neuer were sonnes.

XII. Finally the truth is here so euident, that *Vorstius* hauing left *Arminius*, doth yeeld to our part: For he thinkes that the scope of the Apostle in this chapter is to teath, that righteousnesse, and eternall saluation

Collat. aduers. Pisc. at. sect. 141.

ſaluation doth depend, not on the dignity and worth of workes, or any carnall prerogatiue, ſuch as the Iewes boaſted of, but on the meere * good pleaſure of God that hath mercy. * *voluntas*

CHAP. XVI.

The opinions of the parties vpon the doctrine of Predeſtination.

I. WE haue already ſaid that predeſtination is the decree of God, by which, in the work of our ſaluation, God hath from eternity determined what he will doe with euery particular man; and that there are two parts or ſpecies of it, *Election*, and *Reprobation*.

II. *Arminius*, *Theſ.* 15. *Theolog. Diſputa.* vnderſtanding by the name of Predeſtination, onely election, doth thus define it. *Predeſtination is the decree of Gods good pleaſure in Chriſt, whereby from eternity hee hath determined with himſelf, to iuſtifie, to adopt, & freely to reward with eternall life, the faithfull, to whom hee hath decreed to giue faith, to the praiſe of his glorious grace.* All other his ſectaries doe with one mouth ſay, that election is the decree of God, of ſauing thoſe that beleeue in Chriſt, and ſhall perſeuere in faith.

III. But here the *Arminians* doe with a maruailous craft hide their minde and meaning: For that definition laid downe by *Arminius* doth ſeeme to teach, that God choſe ſome certaine men to ſaluation: But it is otherwiſe, nor is this the meaning of this definition: for by theſe words, *the faithfull to whom hee decreed to giue faith*, they doe not vnderſtand ſome certaine

LIBRARY OF THE UNION THEOLOGICAL SEMINARY, NEW YORK.

certaine men whom God hath precisely elected; but they onely insinuate of what quality they are whom God would elect, *to wit*, such as should beleeue: And they teach, that God is often disappointed of that wil, by which hee hath decreed to giue men faith, and that he may be condemned whom God hath so elected: For they deny that this decree is precise, but that it is conditionall, and which depends of faith fore-seene; of which faith the grace of God is but a cause in part, for free will hath also a part here, in the power whereof it is to vse well or ill the preuenting & accompanying grace of God, & either to receiue, or to refuse it: Therefore they make God, by this decree seriously to intend the saluation of all men, & to haue determinned to giue them sufficient grace & power to beleeue: but that he is disappointed of this his decree & intention in many, mans will hindring it, whereby it comes to passe that God is deceiued of his naturall desire and first intention, which surely must needes be the best. Lest therefore any one should thinke, that by this decree of election, which *Arminius* hath defined, some certaine men are appointed to life, it must be obserued, that this decree, according to the meaning of *Arminius*, doth conditionally belong to all men whatsoeuer, and that by this antecedent will, *Pharaoh* and *Iudas*, *&c.* are conditionally elected; wherefore the *Arminians* doe deny, that the number of the elect is certaine by the precise appointment of God, which can neither be increased, nor be diminished.

Grevinch. p. 101. dicit. Hoc decretum esse conditionale de quolibet si credat seruando.

Coll. Hag. P. 96.

Arnold. P. 192.

IV. Obserue also, that that definition laid downe by *Arminius*, doth not belong to infants, which are taken

taken away by an immaturate and vnſeaſonable death; for the *Arminians* will haue only them that beleeue to be elected.

V. Beſides this generall and conditionall election, by which all men without exception are elected, they make another election of particular men, which doth reſt & relye on faith fore-ſeene. This they define to be the abſolute decree of God, of ſauing ſome certaine men, whom he from eternity fore-ſaw would beleeue in Chriſt, and perſeuere in the faith, which faith and perſeuerance, they ſay, is conſidered in the decree of election, as already fulfilled: The ſame men are alſo of opinion, that this election, while wee are pilgrimes vpon earth, is incompleate, and reuocable: For ſo *Greuinchouius, P.136.137. As the good things of our ſaluation, which are continued, faith being continued, and are reuoked and called backe, faith being denied, are incompleate; ſo election is in this life incompleate, not peremptory, not irreuocable:* But the courſe of election being finiſhed, they will haue this decree then to bee compleate and irreuocable.

VI. They will haue the will of God, of ſauing ſome certaine men, to be after the will of man, and to depend vpon the fore-ſeeing of faith.

VII. They will haue that firſt election to belong to the antecedent will, the latter election to the conſequent will.

VIII. That God doth ſupply to men the meanes to beleeue, they thinke it to be the act of his prouidence, and not of this election, whereby hee hath appointed ſome certaine men to glory: and they denie true faith and perſeuerance in faith, to bee an

effect:

effect of this latter and absolute election: seeing precise election doth rather depend on the fore-seeing of that faith, and faith is before election: For they deny that God hath precisely predestinated any one to faith, but they will haue it, that they that haue faith are predestinated to saluation.

IX. They comprehend the whole doctrine of election in foure decrees, which they so knit among themselues with a perpetuall linking, that the latter depend on the former.

X. The 1. decree of God, is of giuing his son for the abolishing of sin, & for the redemption of al mankind, in which redemption, they would haue al mankind to be reconciled, and remission of sins to be obtained for all. The 2. decree, is that wherby God decreed to saue them that beleeue, & would perseuere in faith: This is that generall & conditionall election. The 3. decree, is that wherby God decreed to giue to all men sufficient grace for faith & repentance: which power, they say, is giuen irresistably, yea, and that God is bound to giue all men this grace: But the very act of beleeuing, they say, is not giuen but resistably, lest force should be offered to mans will. They deny therefore that God decreed to giue to any one precisely & absolutely faith, and the act of beleeuing. The 4. and last decree, they would haue to bee that whereby God hath precisely and absolutely decreed to saue some certaine men, for their faith fore-seen.

XI. These are the decrees of the *Arminians*, and this is the summe of their whole doctrine; in the searching and viewing of which, the labour is not small, they doe so enwrap their meanings, they doe so hide their

their mindes, that there alwayes lyeth open ſome hole to ſcape by; whoſe meaning hee that doth not know, will eaſily beleeue, they haue wrong done them, they doe ſo parget ouer their errour with beautifull colours, as if they were of the ſame opinion with vs, when they are very farre diſtant from vs: Then alſo if one in expounding their opinion, hath not expreſſed all, euen their leaſt diſtinctions, or hath not obſerued all their ſhifts, it cannot bee ſaid, what tragedies they ſtirre vp, how miſerably they complaine, as it were, of force and grieuous ſlanders, and calumny: Being ready alſo to forſweare *Arminius*, and themſelues to pluck vp their owne opinions, and to maintaine the cauſe of the Papiſts, finally, to doe any thing ſo they may eſcape our hands.

XII. But wee handle the matter more plainely, nor doe wee ſo laboriouſly cut the election of God into members: Neyther doe wee preſcribe an order to God, by which hee ſhould haue digeſted, or yet ought to digeſt his thoughts, and to diſpoſe his decrees. We acknowledge there is no generall election, ſeeing there is no election where nothing is left: And we acknowledge no election, vnleſſe it be of ſeuerall and particular perſons, and that alſo to bee preciſe and determined by the purpoſe of God: neither doe we thinke any to be elected, but he that ſhall certainly and infallibly come to ſaluation: Nor doe we beleeue that we be elected from faith, or for faith, but vnto faith. For God doth not elect thoſe that are good, by any goodneſſe which goeth before election, but by his election hee will make them good: Nor doth he fore-know any good in vs, but what hee himſelfe

ſelfe is to bring to paſſe; which is not to fore-ſee, but fore-ordaine: Neither doe wee make the election of particular perſons, to depend vpon mans will: Yea, and we beleeue, that perſeuerance and the confirmation of mans will in faith doth proceede from Gods free election of grace, by which he decreed to giue to them whom he appointed to an end, the meanes to come to that end.

XIII. Wee agree with the *Arminians* in this, that God, in electing doth conſider a man, not onely as fallen, but as one that by his gift is to beleeue: for thoſe which he appointed to ſaluation, hee appointed alſo to faith and repentance; but wee doe not thinke, that in election, faith is conſidered as accompliſhed; but as that which ſhould bee accompliſhed by the grace of God, and which is the effect of our election; and that God doth this, not by compelling the will, but by bowing it, and by granting that of its owne accord it ſhould follow him, calling: Not by a force, which is therefore called irreſiſtable, becauſe thou canſt not reſiſt it although thou wouldſt, ſeeing this very thing is a part of this grace, that thou ſhalt not be willing to reſiſt it: But that God is bound to giue his grace to men, we deteſt it, as an opinion contumelious, & reproachful againſt the maieſty of God. Alſo we deſpiſe the opinion of the *Arminians*, wherby they determine that God equally deſires ſaluation to all, as an opinion contrary to the Scripture & to experience.

XIV. Wee ſay that election is the eternall, and therefore immutable decree of God, whereby out of mankind fallen & corrupted, God decreed of his own meere grace, by Chriſt, to ſaue ſome certaine men,

and

and to giue them the meanes whereby they might come to ſaluation.

XV. The decree of giuing faith & repentance, wee make to bee a part of that decree: For the decree concerning the end, includes alſo the meanes; ſo the decree of making warre, doth include, Horſes, Armes, and prouiſion; and the will whereby any one hath decreed to builde, doth neceſſarily include the will of gathering together ſtones and timber: Neyther doe we thinke it ſafe to pull aſunder the counſels of God, and as it were, ſcrupulouſly to cut them into peeces.

CHAP. XVII.

That the Arminians *make fore-ſeen faith the cauſe of the election of particular perſons.*

I. THe *Arminian* conferres at the *Hage*, and as many as are their Sectaries, in many places doe profeſſe, that they doe not make faith the cauſe of Election, but onely a precedent condition, and ſome thing pre-required before Election. Theſe things they ſay onely in word: For the ſame men, with very great diligence, doe heape vp arguments, whereby it may be proued, that faith is the cauſe of the election of particular perſons. But oftentimes, there fals from them, either vnwilling or vnawares, that which they indeauour to preſſe down, and as Rats, they are catched by bewraying themſelues.

II. *Nicolas Greuinchouius. pag.* 103. doth confeſſe, that *Arminius* was of opinion, that election * did reſt * innixi.

vpon fore-ſeen faith. The Remonſtrants in the conference at the *Hage*, *p.* 117. doe vſe the ſame manner of ſpeaking: And *Arminius* in the 47. page of his declaration; *The decree* (ſaith he) *whereby God decreed to ſaue ſome certaine men, doth reſt on the fore-knowledge of God, whereby from eternity hee hath knowne who will beleeue, &c.* The *Arminians*, page 38. of their anſwer to the *Walachrians*, haue theſe words: *We determine, that the fore-ſeeing of faith & infidelity, doth in order go before the decree of predeſtination, and that this decree doth* * *reſt on that former fore-knowledge.* Truely he is blinde, that doth not ſee that it is one thing to follow one, & another thing to reſt on him: For if the riſing ſtarre doth in order goe before the following ſtarre, doth therefore the latter reſt on the former? *Arminius* therefore doth not lay downe faith onely as an anteeedent thing, but as ſomething which doth ſuſtaine election, in which it is founded, and on which election doth reſt: And he doth no leſſe make election depend vpon faith; who ſaith, that faith is the foundation, than he that ſaith that it is the cauſe of election: for the cauſe giueth to election that it ſhould be, the foundation giueth to it, that it ſhould ſtand and bee firme: Either way alike iniury is done to God, whether you ſay, that ſome vertue which is in man, is the cauſe of the good pleaſure of God; or whether you ſay that the good pleaſure of God hath his foundation from ſome vertue of man.

* innixi.

III. But by thoſe words, they doe not obſcurely acknowledg, that fore-ſeen faith is the cauſe of election: for they will haue the fore-ſeeing of faith ſo to goe before election, as the fore-ſeeing of incredulity, doth

doth in order goe before reprobation: But that the reprobates are appointed to condemnation, for incredulity, and becauſe they are vnbeleeuers, they euery where acknowledge. And *Arminius* againſt *Perkins*, *p.* 86. doth roundly affirme, that ſinne is the meritorious cauſe of reprobation. So *Arnoldus*, *p.* 151. *Election and reprobation of particular perſons, were made in reſpect of the fore-ſight of faith and incredulity. Arnoldus*; Can any ſuſpect your fidelity, that you take the word, *ex*, equiuocally, in reprobation, to note the cauſe, but in election to note the condition? It muſt needes be therefore, that they acknowledge, that the elect are appointed to ſaluation for faith fore-ſeene, becauſe they beleeue, and that fore-ſeene faith is the cauſe of the election of particular perſons.

IV. But there is no difference, whether you ſay that Election doth reſt on faith fore-ſeene, or that it doth reſt on the fore-ſeeing of faith: for both wayes faith is made the cauſe of election; in the latter it is made the neereſt cauſe, in the former it is made the remote cauſe: for fore-ſeen faith is made the cauſe of fore-ſeeing it, and the fore-ſeeing it, is made the cauſe of election: For why doth God foreknow that they will beleeue, vnleſſe becauſe they will beleeue? and why doth he elect, vnleſſe becauſe he fore-knoweth they will beleeue? Theſe are the words of *Arminius* againſt *Perkins*, *p.* 142. *In that God fore-knowes, he therefore fore-knowes, becauſe it will afterward be.*

V. The ſame men a little after, againſt the *Walachrians*, doe vſe (although fearefully) the word *depending*, that they might make election depending on faith: *And although* (ſay they) *that word of depending, which*

we are neuer wont to vse in this argument, be in dictum, easily subiect to calumny, yet if a maleuolent mind bee absent, it cannot be drawn to the least suspicion of any absurdity. Yes, it may be drawn to the greatest: For *Greuinchouius* himselfe, doth acknowledge, that dependency, Pag. 198. strictly taken, doth argue causality, and the dependency of a superiour by an inferiour. And truely these men doe not obscurely declare how willingly they would vse this word, if they did not feare our pursuite.

VI. There is extant a Treatise of *Greuinchouius*, with this Title, *Of election* for faith fore-seene:* but that *ex.* word, *ex*, from, or for, doth not only note priority, but also causality: For who would endure a man that should say, that *Tiberius* was from *Octauius Augustus*, or that this year is from the former, because one went before the other? A man that is not vnskilfull of the Latine, doth sufficiently know, that the Preposition *ex*, is not fit onely to note the priority of faith, vnlesse besides the priority, there is also some efficiency or dependency: Wherefore the same man, *page* 24. hath these words: *It is altogether conuenient to the nature of lawes and prescribed conditions, that the will of the Iudge should be moued to giue the reward, by the required and performed condition.* This performed condition, the *Arminians* say to be faith, which (if we beleeue them) is considered in election, as performed: They will therfore haue God to be moued by this fulfilled condition, that he should giue the reward; which if it be true; faith is plainely the cause, both of decreeing and giuing the reward, because it is that which moueth the Iudge.

VII. So

VII. So in the conference at the *Hage*, the *Arminians* doe contend, that God doth not elect without respect of qualities; which thing is true, not onely of faith, but also of repentance, so it bee taken thus; that God in electing, considered men, as they that by his gift and bounty would beleeue and be renewed in repentance. If you take this respecting otherwise, it must needes be, that this respecting is the cause; for one is said to choose any thing in respect of some quality or vertue, who by that quality or vertue, is mooued to choose it, otherwise he would not.

VIII. Nay what? That the *Arminian* conferrers at the *Hage*, *p.* 86. doe vse the word *Cause? (God sendeth his word whither it seemeth good to him, not according to any absolute decree, but for other causes lying hid in man:)* Then is man the cause why hee is called: whence it comes, that he is the cause also that he is elected. For that which is the cause, why God doth call a man to saluation, is plainely the cause why God will saue him; for these are things connexed and knit together. The same men, page 109. *It is absurd to put the absolute will of God in the decree of election, for the first and principal cause, that it should goe before the other causes*, to wit, *Christ, Faith, and all other causes.* Heere you heare that faith is put among the causes of election: wherefore *Arnoldus* page 53. doth leaue it in the middle, whether faith ought to be called the cause, or the condition; *whether* (saith he) *faith should be called the condition, or whether it should be called the cause, it alwaies being laid downe for granted, that it is the gift of God, this alone is the question, how faith hath respect to*

election. And a little before, hee had said, *If any should say, that in the decree of election faith hath the respect of a cause, yet he should not thereby deny that it is the gift of God*: Not obscurely insinuating how prone hee was to that part, and perceiued that hee was not rashly to be blamed, who hath called faith the cause of our election.

IX. Adde to these that *Arnoldus*, page 186. and the rest with him, doe contend, that faith is not of those that are elected, but that the election is of those that are faithfull. We truely out of Saint *Paul* to *Titus*, *chap.* 1. *v.* 1. say, that faith is of the elect; which we so take, because election is the cause of faith: to which our assertion, seeing they oppose theirs as contrary, whereby they say that election is of them that are faithfull; what else would they, but haue faith to bee the cause of our election?

X. Let also the moment and force of their reasons be weighed and considered. In the conference at the *Hage*, they professe, that they doe not refuse to write with great letters, and to subscribe, that election is made by Christ, without any consideration of good workes: And yet doe the same men, euen to loathing, beate vpon this, that Election is the decree of sauing them that beleeue; that there is no man elected by God, but in respect of faith. But I would know, why they so earnestly exclude the consideration of workes from election, seeing that the earnest endeauour of good workes is a condition no lesse fore-required to saluation, than faith? Who by these things doth not see, that faith is not laid downe by them, meerely as a fore-required condition? For if faith were thus considered

ſidered by them; it is plaine, that the ſtudy and endeauour of good works, had beene ioined and placed in the ſame degree with faith.

XI. And if God electeth to ſaluation, not thoſe whom he abſolutely decreed, but thoſe whom hee fore-ſaw would beleeue; it is plain, that God in election, hath reſpect to ſome dignity and worth which is in theſe, but not in them: But it is not likely, that any wiſe man doth chooſe the beſt men, for any other cauſe, then becauſe they are the beſt: For if the goodneſſe of the faithfull doe goe before election, hee ſhould doe very ill that ſhould elect them for any other cauſe, than becauſe they are good.

XII. And certainely, whenſoeuer any thing is promiſed to a man, vnder a condition, which is in the power of mans free-will; it is plaine, that the fulfilling of the condition by mans free-will, is the cauſe why the promiſe is fulfilled; and the *Arminians* do contend, that God doth giue, yea, aud that hee is bound to giue grace and ſufficient power to beleeue: but to vſe that grace, or not to vſe it, is in the power of mans free-will.

XIII. Neither is it a hard thing to draw from them that which I would haue. For let the Schoole and followers of *Arminius* tell me, what moued God, by his conſequent will to chooſe *Simon Peter*, rather than *Simon Magus*? why *Gregory* rather than *Iulian*? They haue nothing to anſwer, but that it was done, becauſe God fore-ſaw faith in them, and incredulity in theſe. Therefore, although they ſhould get it granted, that by their doctrine, fore-ſeene faith is not made the cauſe why God hath appointed this man to ſaluation;

yet

yet they must needes confesse, that according to *Arminius*, fore-seene faith is the cause of the difference betweene the elect and the reprobate, and therefore the cause why this man is preferred before the other; which surely is no other thing, than to bee the cause of election: For euery election is comparatiue, and doth inferre the reiection of one or more.

XIV. So when they deny, that by the will of God electing, the number of the elect is certaine and determined; it must needes bee, that they would haue mans will to be the cause why the number is such a number, and so euery man is the cause why hee is of the number of the elect, and therfore also the cause of his owne election.

XV. Although therefore they would haue this suspicion remoued from them, yet they will neuer wipe out this blot, by which they are contumelious against God, and doe weaken the firmenesse and strength of faith: As they which make the eternall election and good pleasure of God, to depend on mans free-wil, & will haue saluation to be of him that willeth & of him that runneth; & they doe place some worth & vertue in man, which is the cause why saluation in the eternall counsell of God, is appointed to one rather than to another: Whence it comes, that faith doth shake, and saluation is vncertaine: as that which although God doth certainely fore-know, yet he doth not certainely and infallibly will it; for Election is not an act of the fore-knowledge, but of the will of God, and this will, how can it be certaine, if it doth depend on an vncertaine thing, *to wit*, on mans will? But

these

these things by the way; for they shall bee more exactly examined in their place.

CHAP. XVIII.

The decree of generall election is searched into, by which Arminius *will haue all men to bee elected to saluation, vnder the condition of faith.*

I. WE haue taught in the fift Chapter, that the antecedent will of God, as *Arminius* hath receiued it after *Damascen*, is a meere forged deuise, and a thing contumelious against God. This foundation being taken away, that vniuersall election, common to all men, vnder the condition of faith to be performed, doth fall downe: For this generall election *Arminius* will haue to belong to the antecedent will of God.

II. Whereunto adde those things which wee haue spoken, Chapter 12. where we haue dissolued, and vnlooſed the chain of the foure decrees, in which the *Arminians* doe comprehend the whole doctrine of Election: There we haue shewed that the second decree, by which saluation is not decreed to particular persons, but it is determined, that they shall bee saued, who shall beleeue, is not the decree of prouidence nor predestination, but is the rule of the Gospel, which doth prescribe and set downe the way to saluation.

III. This question is put to flight, onely by the name of election; for election cannot be of all men; he doth not choose, that taketh all: Neyther in the time of the deluge, had *Noah* beene chosen that hee should

ſhould liue in the deluge, if no man had periſhed by the floud: He is elected, who is preferred before others, the reſt being eyther deſpiſed, or leſſe accounted of.

IV. And ſeeing in all the points of faith, wee ought to bee wiſe, and taught out of the Scriptures, much more in ſo high an argument, which doth exceede our capacity. Let therefore the *Arminians* ſhew by what place of Scripture all men are ſaid to be elected, by that election which is oppoſite to reprobation (for of that it is ſpoken here, and not of the election of ſeuerall men, by the conſequent will of God). Who euer heard it ſaid, that *Pharaoh* or *Iudas*, did any way belong to the election of God? Saint *Peter* indeede 2. *Epiſt. Chap.* 1. doth ioyne calling to election, commanding vs to make our calling and election ſure, *that is*, by the earneſt endeauour of good workes, to effect, that the ſenſe of our effectuall calling, and the perſwaſion of our election may daily bee increaſed in vs: But hee will not therefore haue our calling and election to bee the ſame, nor will hee haue all that are any waies called, to be elected: Yea, *many are called, but few choſen, Mat.* 20. 16.

V. That alſo is to bee obſerued, that by this generall election, it is not decreed who are to bee ſaued; but what manner of men are to bee ſaued: and that the *Arminians* draw the ninth chapter to the *Romanes*, to proue this; where it is plainely ſpoken of the good pleaſure of God, and his mercy towards ſome ſeuerall and peculiar perſons, whom it ſeemeth good to God to chooſe: For thoſe words, *I will haue mercy on whom I will haue mercy*, ſpeake of ſome certaine men; and

and not of what qualified men; for then he had said, *Miseret or qualium: I will haue mercy on men so qualified*, and not *cuius* or *quorum, of whom*: Neyther had the example of *Isaac* and *Iacob*, who were particular persons, beene applyed to explaine the election not of particular persons, but the election eyther of all, or of men so qualified.

VI. But I would learne of the *Arminians*, whether *Iudas* or *Pilate*; whether the high Priests and the Scribes, by the instigation and accusations of whom our Sauiour was crucified, were elected conditionally, and comprehended in that generall election. If they were not comprehended, then that generall and conditionall election which they would haue to bee extended to all men, falleth to the ground. On the other side, if *Iudas* and those high Priests were conditionally elected, the decree of God, concerning the crucifying of Christ, could not be absolute, because it was done by men, which were conditionally elected, vnder a condition which they might fulfill: It might therefore haue come to passe, that before this wicked deede, they might haue beene conuerted and become faithfull, and so had not crucified Christ.

And truely it cannot be said, that *Iudas* and *Caiaphas* were elected to saluation, vnder the condition of beleeuing in the death of Christ, seeing they were appointed to that very thing, that by their incredulity and wickednesse, Christ might bee deliuered to death: but if *Iudas* and *Caiaphas* had beleeued in Christ, Christ had not beene deliuered to death; and therefore this decree, whereby the *Arminians* will haue

haue God to haue elected *Iudas* and *Caiaphas*, and *Pilate*, vnder this condition, if they would beleeue in Christ, doth infold a contradiction: For they doe as much, as if they should bring in God, speaking thus: *I appointed to saue* Iudas *and* Caiaphas, *if they will beleeue in the death of Christ: But if they shal beleeue, and shall be faithfull, Christ should not bee deliuered to death, nor be crucified.*

Also of the foure decrees of the *Arminians*, the two former are contrary one to another: For by the first decree, God decreed to vse the incredulity and perfidiousnesse of *Iudas*, to deliuer Christ to death: But by the second decree, God elected *Iudas* vnder the condition of faith, in the death of Christ: Therefore by the former decree, *Iudas* is absolutely considered as an vnbeleeuer and a reprobate, but by the second, he is considered as one conditionally elected. The schoole of *Arminius* is painted about with these monsters, and Chimeraes, contrary one to another, which would moue laughter, if the Church were not troubled by them, and the wisedome of God exposed to reproach.

Grevinch. p. 101. Decretum conditionale de quolibet si credat seruando.

VII. Furthermore, by that generall decree, whereby all men are said to be elected vnder the condition of faith to be performed, God is openly mocked: For it is a foolish decree, which is made vnder a condition, which condition, he that decreed it knew certainely in the very moment hee decreed it, that it would not bee fulfilled; especially if this condition cannot bee fulfilled but by the helpe and power of him who decrees it: For by such a decree, God should set a law to himselfe, not to man. But it is ma-

Pag. 2. Decreuit salutem conferre sub conditione fidei præstande ab ijs quibus salutem applicaret.

manifeſt by experience, that God doth not miniſter to all men the meanes that are neceſſary to the fulfilling of this condition: For he will not haue his Goſpell preached to all, neither doth he giue the ſpirit of regeneration to all.

VIII. Finally, what is to bee iudged of this generall election, appeares by the conſectaries, and concluſions which are drawne thence; whereof that is the chiefeſt, and farre the worſt, whereby they deny that the number of the elect is certaine, and determined by the wil of God, electing; whence it followeth, that the election of particular perſons, is not certaine by the will of God: For if it were certaine by the decree of God, that this, or that man, were of the number of the elect, then of ſeuerall perſons ioined together, the whole ſumme and certaine number would bee made vp. But that which *Arnoldus* ſaith, *Pag.* 192. That the number of the elect may bee increaſed or diminiſhed, is ſuch a thing, that there is no good man who doth not tremble at the hearing of it. For what is it in God, to diminiſh the number of the elect, but to change his opinion, and to take from the number of the elect, thoſe which indeede being not ſufficiently well conſidered of, and as hauing caſt his accounts amiſſe, he had brought into the white roule of the elect, which ſhould rather haue beene carried into the black book of reprobates?

Arnold. P. 192. Numerum ſtatuitis certum eſſe & ex preciſa Dei ordinatione determinatum, qui nec augeri nec minui poſſit idq; ex eadem ordinatione longe vero aliter Euangelium & vera predeſtinationis doctrina q; in genere tantum docet quales ſunt electi.

IX. Of the ſame euill ſtampe, is that of *Grevinchonius* againſt *Ames*, *Pag.* 136. making a halfe, an incompleate, and ſo a reuocable election. *In the Scriptures* (ſaith hee) *men are called elect*, 1. *incompleately, according to the preſent ſtate, in as much as they are*

are such, to wit, *faithfull men for the present time, the last tearme of their life being excepted, in which*, 2. *Election is fulfilled.* Behold a depending election, by which euery most wicked man is compleately elect, and the decree of God is incompleate, vntill it be made compleate by man, which surely are not, *dogmata*, but *portenta*, not doctrines, but monstrous opinions, which neuer came into the minde of any one, of whom the name of Christ is any where heard of.

X. But the Scripture teacheth, that the number of the elect is certaine, *Reuel.6.* The soules which are vnder the Altar are commanded to waite while the number of the brethren is fulfilled; Also that which Christ saith of the sheepe that were giuen him, euen before their conuersion, *Iohn* 10.1. As also that hee saith, that all shall come to him, as many as are giuen him by the Father, *Iohn 6.* 37. And that none of his sheepe can be taken out of his hand, *Iohn* 10.28. doe all plainely declare, that the number of them is determined by the purpose of God. Saint *Luke* doth also accord, in whom, *Chap.*10.*v.*20. Christ thus speaketh to the Apostles: *Reioice not that the spirits are subiect to you, but rather reioice that your names are written in heauen.* No lesse expressely doth the Apostle to the *Hebrewes* speake, *Chap.*12.*v.*22.23. where hee calleth the Church, *the heauenly Ierusalem, the assembly of the first borne, which are written in Heauen.* Hitherto pertaines that book of life, concerning which it is spoken in other places. And, *Reuel.* 20. where they are said to bee cast into the Lake of fire, which are not found written in the booke of life. The *Arminians*, *Pag.96.*

of

of the conference at the *Hage*, do with a vain interpretation expound those words of Christ: *Reioyce that your names are written in the booke of life*: For they will not haue these words to be taken of election to saluation, but they will haue this to be the sense of it; Reioyce that according to the present state of faith, righteousnesse, and obedience, ye are accounted for pious and godly men, yea for the sonnes of God. O good God, where is modesty! Here is neither reason nor colour for this. For, to be accounted faithfull by men, is not to haue their names written in heauen: Nor was there any cause that the Apostles should so reioyce, because men thought well of them, seeing that oftentimes happeneth to him that is most wicked; and this had beene much lesse, than that the diuels did tremble at their voice, and fled from them; which yet Christ reckons to be but a small thing, in comparison of hauing their names written in heauen: Surely that speech, *to be written in heauen*, is referred not to the opinion of men, but to the purpose of God. And this phrase is taken from the Prophets, with whom, that is said to be written before God, which is fastened and determined by his decree. So, *Esay* 4. *v.* 3. they are said to be *written for life*, who were to be preserued by the purpose of God. And *Chap.* 65. 6. *Behold it is written before me, I will not keepe silence, but will recompence*: As if hee should say, It is certaine and determined by mee, to reuenge these wicked deedes.

XII. I am ashamed of that shift, whereby some of them say, that therefore the names of the Apostles are said to be written in heauen, because they were

elected to their Apoſtleſhippe: For ſo the name of *Iudas* himſelfe was written in heauen; in which reſpect, he had ſo little cauſe to reioyce, that euen his very Apoſtleſhippe turned to his deſtruction. Then alſo we haue the words of the Apoſtle to the *Hebrewes*, which are plainely agreeable to theſe, by which he calleth the faithfull, *the firſt begotten, which are written in heauen:* which cannot be drawne to the election to an office, ſeeing it belongeth to all the faithfull and the elect.

XIII. The queſtion of the booke of life is a greater and longer queſtion, not belonging to this place. I am not ignorant, that there is a certaine booke of life, which is not the booke of election, but the Catalogue of them who profeſſe themſelues to be members of the Church, and are viſibly grafted into the couenant, of which booke there is mention, *Eze.13.9. Pſal.69.ver.29.* out of which booke, there is no doubt but ſome are blotted. But when they are throwne headlong into hell, as many as are not written in the booke of life; it is plaine, that in this booke is ſet downe the certaine and determined number of men, who while other are appointed to the fire, they alone are reſerued to life; the number of whom can be encreaſed or diminiſhed no more now than in the laſt iudgement.

XIV. Theſe things concerning that generall and conditionall election. Now let vs come to the abſolute election of ſeuerall perſons, which the *Arminians* would haue to reſt and depend on the fore-knowledge of faith, and to be made for faith fore-ſeene: The former of theſe elections hath the ſecond place in the

the series and ranke of the foure decrees laid downe by *Arminius*; the later election hath the fourth place; that doth pertaine to the antecedent will of God, this to the consequent; that doth goe before, this doth follow mans will: *Arminius* saith, that God is disappointed of that, but cannot be disappointed of this.

CHAP. XIX.

The election of particular persons in respect of faith foreseene is confuted. It is prooued that men are not elected for faith, but to faith.

OVt of the great abundance of places which the holy Scripture doth supply to vs, we will tithe and choose out some that are most cleare and most weighty.

1. Saint *Paul* to the *Ephesians*, Chapter 1. vers. 3. 4. hath these words, *God hath blessed vs with all spirituall blessings in heauenly places in Christ, according as he hath chosen vs in him, before the foundation of the world.* The Apostle doth plainely enough teach, that spirituall blessings, and therefore faith, are giuen vs according to the eternal election, & as we were elected. Whence it followeth, that election is necessarily before these blessings, both in order and time. So hee that saith, that the Souldiers receiued their donatiue and benevolence, as it seemed good to their Generall, doth manifestly say, that first it seemed good to the Generall before it was done, and that the certaine and absolute will of the General went before this largesse & gift. Neither are those words of lesse moment which

follow: *He elected vs in Christ before the foundation of the world, that we should be holy & without blame before him in loue.* You see that we are elected to holinesse, and not from holinesse, or for holinesse; and if we be elected to holinesse, then also are we elected to faith, wherein our holinesse chiefly consists. It cannot be denyed that faith is a part of our holinesse, vnlesse by him, who also denieth, that incredulity in the prophane is a part of their prophaneneſse and vice: For by faith we are not onely sanctified efficiently, but also formally; no otherwise than the wall is formally whited by the white colour. And if the *Arminians* could get it granted, that the holinesse which is spoken of here, doth consist onely in charity, yet they would effect nothing, nor would it euer the lesse be proued out of this place, that we are chosen to faith; for hee that is elected to charity, is necessarily elected to faith which begets charity, *Gal.* 5. 6. Nor is it credible, that any one is elected to one part of holinesse, and not to the other.

Being beate therefore from hence, they seeke other refuges. *Arnoldus, p. 66.* by *elect*, would haue *they that are called* to be vnderstood; as if election and calling were the same thing: *but many are called, few are chosen, Matth.* 20. Therfore among these elect (if *Arnoldus* be beleeued) there will be many reprobates; neither will this election be opposed to reprobation. The same man, *pag.* 142. doth contend, that these *elect* are *the faithfull*, which is false in that sense he takes it, *to wit*, that they are considered as being already faithfull, when they are elected: For how can they that are considered as being faithfull, be elected to holinesse, seeing

seeing in that they are faithfull, they are already holy? *Paul* indeede speakes to the *Ephesians*, whom hee calleth faithfull and blessed: but not, if now they were faithfull and blessed, they were therefore faithful before they were elected.

This good man therefore hath deuised another subtilty, and would haue *Paul* to speake not of the election of particular persons, but of the election, whereby any one people is elected to the calling, by the Gospell. If this be true, it must needes be, that among the elect, before the foundation of the world, there were many reprobates: But the following words doe not admit this interpretation; for the Apostle saith, we are elected, *that we should be without blame, in loue.* He will haue vs to be elect, that we might endeauour to holinesse and good workes: Now good workes are of particular men, and not of a Nation; neither by the elect can here be vnderstood, the nations admitted into the couenant, seeing Saint *Paul* includes himself in this number, *Hath chosen vs in Christ, &c. Arnoldus* himselfe doth sufficiently declare how little hee trusts to this exposition, while hee ioynes another which ouerthrowes this: He saith, that here it is spoken of the election to glory, and therfore by *holinesse*, would haue *salvation* vnderstood: But the Apostle doth fitly preuent this starting hole; for hee addes, *that we might be holy and blameless*; but to be blamelesse is a vertue, and not salvation it selfe: Then also *Paul* expounds, how wee are holy, *to wit, in charity*, not in the fruition and enioying of glory. He vnderstands the duetie of charity, which are exercised in this life, vnto which to be exhorted after this life is

needlesse. Finally, by their so various and diuers expositions, which ouerthrow one another, they doe sufficiently confesse, that they haue nothing wherein they may be constant: And because they cannot master vs by the weight of their expositions, they endeauour to ouerwhelme vs by the multitude of them.

It is of small importance, that from this word ἄμωμος, that is, *blameleſſe*, they gather, that it is spoken of the perfection after this life: For the Apostle will haue vs to be blameleſſe, euen in this life, as, *Philippians* 2.15. Where he commands vs to be ἄμωμοι, *and* ἀκέραιοι, *blameleſſe, and harmeleſſe*, in the midst of a crooked & peruerse generation. Certainly, when the Apostle saith, *that we might be blameleſſe in charity* it is manifest, that he doth not speake of the Saints enioying glory, where there is no place for reprehension, nor for exhortation, to the duties of charitie. There is no little force in the following verse: *He predeſtinated vs to the adoption of children, by Ieſus Chriſt.* Out of this place I thus reason: Those whom God predestinated to adoption, he hath predestinated also to the spirit of adoption, to be giuen them, and this is nothing else but to predestinate them to faith; for the spirit of adoption is it that beareth witnesse in our hearts, that we are the sonnes of God, *Rom.* 8. and this testimony is faith it selfe. It is true indeede, that God appointeth no man to adoption, but whom God considereth, as one that by his gift will be faithfull; but the same may also be said of those that are appointed to faith, which is appointed to none but whom God considereth as one that will be faithfull: And surely they

they are grossely deceiued, who thinke that the faithfull are appointed to the adoption of children, seeing in that they are faithfull, they are already children: This Saint *Iohn* teacheth, chapter 1. *To them that beleeued, he gaue this prerogatiue, to be the sonnes of God.*

II. Agreeable to this place are also many other, 1 *Cor.*7.25. *I haue obtained mercy of the Lord to be faithfull*; not because hee considered me as already faithfull, *Iohn* 15.16. *I haue chosen you, that you should bring forth fruit*: therefore he did not choose vs, considered as already faithfull, and therefore as already bearing fruit. Should wee imagine, that Christ speakes here onely of the election of the Apostles to their Apostleship? I thinke there is none of so impudent a face, who can deny that the same thing may be spoken of any of the elect, whereof there is none whom God hath not elected, that hee might be godly and good: euen as also there is no man, who is not of a shameleſſe countenance, who will deny that all the following documents and lessons, doe belong to all the faithfull: *These things I command you, that you loue one another: If the world hate you, you know that it hath hated me first, &c.*

III. Not vnlike this, is that which the Apostle saith 2. *Thes.*2.13. *God hath chosen you to saluation, by sanctification of the spirit, and beleefe of the truth.* He saith that we are elected to obtaine saluation *by* faith, not *for* faith, and so faith is after election, and a certaine *medium*, or middle thing, betweene election and saluation.

IV. The words of *Ananias* to S. *Paul, Act.* 22.14.

are consonant to this; *God hath chosen thee, that thou shouldst know his will*; by which knowledge, faith and assent to the Gospell is vnderstood: for Saint *Paul* was not elected more to know the Gospell, than to beleeue the Gospell: *Paul* therefore was elected to beleeue, and so his election was before his faith.

V. The same Apostle, 1 *Thessa.* 1.3. praising the faith and charitie of the *Thessalonians*, doth fetch the cause of these vertues from election it selfe: *Remembring without ceasing your worke of faith, and labour of loue, as knowing that you are elected of God.*

Here the *Arminians* doe willingly stumble in a plaine way: for by Election they will haue Calling to be vnderstood; which if it be true, the reprobates themselues will be elected, as being also called. Then also Saint *Paul* is deluded, as if hee were not in his right minde: For what needs *Paul* tell the *Thessalonians*, that he knew they were called by the Gospell, seeing Saint *Paul* himselfe preached the Gospell to them? He were a ridiculous Grammarian, who should tell his Schollars that he had taught; *I know you haue learned Grammer. Arnoldus, pag. 66.* doth suspect that the word, εἰδότες, *knowing*, is to be referred to the *Thessalonians* themselues. But the good man hath dealt too negligently here, for he doth not see, that by this meanes, the Greeke speech would be made incongruous and not agreeing, for then it must haue beene read εἰδότας, that it might agree with ἀδελφοὶ, which is in the former verse. But disdaining this exposition, hee hath sought out, that by the word *election*, *excellency* ought to be vnderstood, which truely is an intolerable licence; seeing election differeth from excellency by

the whole predicament; for election is an action, excellency is a quality, or a relation. Surely if it be lawfull to bring ſuch portents and monſters of interpretation, what will there be in holy Scripture, which may not be deluded or depraued? Let *Arnoldus* bring another place, where Excellency is vnderſtood by the word Election: For although *he that is elected*, may be taken *for him that excelleth*, yet you ſhall neuer finde *Election* to be ſo taken for *Excellency*. Neither ought it to ſeeme a maruaile that *Paul* ſaith, he knew of the election of the *Theſſalonians*; for God might reueale that to him concerning the *Theſſalonians*, which he reuealed concerning the *Corinthians*, *Acts* 18.10. *I haue much people in this citie*. Or if that doth not pleaſe, it may be ſaid, that Saint *Paul*, when he ſaw the Goſpell receiued by the *Theſſalonians*, with very great ioy and much fruite, eaſily perſwaded himſelfe, that many of that people belonged to the election of God.

VI. The ſame Apoſtle, in the beginning of his Epiſtle to *Titus*, calleth himſelfe *the Apoſtle, according to the faith of Gods elect*. It is plaine, that faith is ſaid to be of the elect, becauſe it is peculiar to the elect, or elſe it were not rightly adorned with this elogy and commendation, and that by the confeſſion of *Vorſtius* himſelfe: *Faith* (ſaith hee) *is called the faith of the elect of God, Titus* 1. *becauſe faith is a proper marke of the elect*, &c. But why is faith peculiar to the elect? is it becauſe as many as haue true faith are elected by God? But the *Arminians* deny this; for they write of the Apoſtaſie of the Saints, and thinke that the moſt holy men may fall away. It remaines therefore, that faith is ſaid to be

Collat. cum Piſcat. Sect. 118.

of

of the elect, which God giueth to the elect, and which is a fruit of election.

The *Arminians* auoid this darr and argument, by saying, that by the name of faith, is vnderstood doctrine: But they doe not well auoid it so, for the doctrine of the Gospell is not peculiar to the elect, neither can it be called the doctrine of the elect, seeing it is preached also to wicked and prophane men. Here therefore we may see the Apostle and *Arminius* to be striuing together: Saint *Paul* saith, Faith is of the elect: *Arminius* on the contrary part saith, that election is of them that are faithfull, and who are considered as already beleeuing.

Arnold. p. 186. Fides est praecisa electorum, sed electio fidelium.

With like licentious liberty, doe they abuse the word, *of the elect*, by which they will haue those that are called, and are holy to be vnderstood: But after what manner? Seeing that according to *Arminius*, among them that are called, and holy, there are many reprobates; the elect therefore, by this meanes shall be reprobates. Is the Scripture thus to be deluded? But let vs see other places.

VII. Notable are the words of Christ, *Luk.* 10. 20 *Reioyce, that your names are written in Heauen.* Christ speaketh to men that were liuing, & who had not yet perseuered in the faith to the end: Yet notwithstanding, their names were already written in Heauen, their saluation was determined by the certaine purpose of God: Their election therefore, was before their perseuerance in faith; contrary to which is the opinion of *Arminius*, who will haue perseuerance in faith, to goe before election, and will haue vs to be elected for faith fore-seene.

And

And if election be not peremptory, and immutable, but after finall perseuerance, as the *Arminians* would haue it, then we must say, that the names of the Apostles, who did then first enter the race of Christian profession, were so written in Heauen, that yet it was in the power of the Apostles to fall away from the faith, & so to be reprobated; And therfore they could bring it to passe, that Christ should lie: See to what the audacity of these innouators doth come. Furthermore, that that is said in the Scripture to be written in Heauen & before God, which is appointed & determined by his eternall counsell, we haue proued in the former Chapter, where we haue reiected that vnsauory and rash interpretation of the *Arminians*; we will haue the writing of our names in heauen, to be nothing else than to be accounted the children of God, by the present state of righteousnesse, and that for no other argument, than because they will haue it so.

VIII. S. *Paul, Ephes.* 2. 8. *By grace ye are saued through faith:* He doth not say, that they are saued for faith fore-seen, but by faith, as by the meanes to saluation: And if God doth not saue vs for faith fore-seen, he neither wil saue vs for faith fore-seen, nor doth he elect vs for faith fore-seen: For to elect, is to be willing to saue.

IX. The same words, *By grace ye are saued through faith*, do plainly say, that faith is the meanes to saluation: &, if saluation be the end, and faith the meanes, it must needs be that God thought of giuing saluation to *Peter* & *Paul* before he thought of giuing them faith, whereby they should come to saluation: for the end is first in the intent before the means: so habitation is intended before building, life before food, health before physick. With what face therfore dare the *Armin.* say, that God had decreed

decreed to giue *Peter* and *Paul* faith, before he had decreed to giue them ſaluation.

X. But here *Arminius* hath laid aſide ſhame, and doth deny that ſaluation is Gods end; but hee ſaith, that ſaluation and faith are the gifts of God, tied together by the will of God in this order, that faith ſhould goe before ſaluation, in reſpect of God the giuer, and in the thing it ſelfe. Theſe are the words of *Arminius*, which are cited and allowed by the *Arminians*, in their anſwer to the Epiſtle to the *Walachrians*, *Pag.* 93. But beſides that, I had rather beleeue Saint *Paul*, teaching that we are ſaued by God, through faith. *Arminius* himſelfe doth ſeeme to me to grant the ſame thing, while he doth deny it: For it is not likely, that God is willing, that faith ſhould goe before the obtaining of ſaluation, vnleſſe becauſe he will giue and beſtow faith vnto ſaluation. Now that which helpeth to obtaine ſaluation, is the meanes by which we come to ſaluation, as to the end. *Greuinchouius* following him, *Pag.* 12. doth deny that God intended the ſaluation of certaine men in particular, as an end. And *Pag.* 124. *We haue ſaid* (ſaith he) *that faith is to be conſidered two manner of waies, either as it is preſcribed and to be performed, or as it is already performed: As it is to be performed, it is not the meanes, but the condition, and the thing required: But as it is performed, it is the meanes to man, by which he doth obtaine ſaluation, promiſed vnder the condition of faith.* The Reader ſhall obſerue his excellent wit. This man will haue faith, then, to be the meanes to ſaluation, when it is performed, *that is*, when faith ceaſeth: For the *Arminians* then thinke faith to be performed, when one

one hath perſeuered in faith to the end; at which time viſion and ſight ſucceedeth to faith ceaſing. Therefore (if *Arminius* be beleeued) faith will then beginne to be the meanes of ſaluation, when it is not faith: Then alſo that ſaying, that faith performed, is the meanes for man, not for God, is very weake: For faith is the meanes for a man to come to ſaluation, for no other cauſe, than becauſe God willeth and cauſeth that man ſhould come to ſaluation by faith: So he that ſaith, that foode is the meanes for a man to liue, ſaith alſo that it is the meanes that God doth vſe for the ſuſtentation of mans life.

XI. It is of no ſmall importance that the Apoſtle in the ſame place, calleth faith the gift of God: *By grace ye are ſaued through faith, and that not of your ſelues, it is the gift of God:* For the Apoſtle will not haue ſaluation alone to be the gift of God, but alſo faith: For he that giueth the end, giueth alſo the meanes; as hee that giues vs life, giues vs alſo meanes to maintaine our life. So *Philip. 1.29. It is giuen to you for Chriſt*, that is, *in that which concerneth Chriſt, not onely to beleeue on him, but alſo to ſuffer for his ſake:* Therefore to beleeue in Chriſt, is the gift of God. Wherefore we are not rightly ſaid to be elected by God for faith fore-ſeene, ſeeing God himſelf giues faith: For God is not ſaid (vnleſſe it be very vnproperly) to fore-ſee thoſe things which he himſelfe determined to doe. He would not be thought to haue a ſound braine, who ſhould ſay that God fore-ſaw the Sunne would be round or ſhining, for God himſelfe turned it into roundneſſe, and put the light into it. How greatly the *Arminians* erre here, Ephes. 2.8.

and

and that it followes of their doctrine, that faith is not the gift of God, although sometimes they speake otherwise, shall be seene in the right place.

XII. Thither also belong the words which are
Ephes. 1.11. in the eleuenth verse of the first chapter. *Being predestinated according to the purpose of him who worketh all things after the counsell of his owne will.* If God hath predestinated any one to saluation, hee worketh also all things which are necessary to the execution of that decree, and if all things, then also faith: Faith therefore, is something after predestination, for it is a part of the execution of that decree.

XIII. There is a notable place *Acts* 13. 48. Ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον: *They beleeued as many as were ordained to eternall life.* While *Paul* preached to the men of *Antiochia*, some beleeued, some refused the Gospell: Saint *Luke* brings this cause why they did not beleeue, *to wit*, the ordination and decree of God. Election therefore is before faith, because the election of God, is the cause why men beleeue. According to *Arminius*, Saint *Luke* ought to haue spoken thus: *And as many as beleeued were elected by God, in reward of their faith:* But contrarywise hee saith, they beleeued, because they were elected.

Socinus, and after him *Arminius*, doe depraue and corrupt this place with very great wickednesse. For, by τεταγμένοι, *they that were ordained*, they vnderstand, *they that were disposed, prepared and inclined, or well affected:* as if *Luke* had writ διατεθέντες. Certainely a bold euasion, and an interpretation without colour and example: For neyther the Scripture, nor any

any man, that I know, euer tooke the word τεταγμένοι, in this sense. To which purpose when many examples may be heaped vp, yet they are most fit which are taken out of the booke of the *Acts* it selfe, that it may appeare in what sense Saint *Luke* doth alwayes take this word, *Chap.* 15.2. ἔταξαν ἀναβαίνειν Παῦλον, *they decreed or determined that* Paul *should goe vp.* And *Acts* 28.23. τάξαντες αὐτῷ ἡμέραν, when they had appointed him a day. So Saint *Paul*, *Rom.* 13.1. αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν. The powers that are, are ordained, or appointed by God. So S. *Chrisost. Hom.* 30. vpon the *Acts* doth interpret this place of the *Acts*, *as many as were ordained to saluation*, where hee rendreth, τεταγμένοι, ordained, ἀφορισμένοι, seuered by God, and fore-determined. Then also, although the word were ambiguous, reason it selfe would conuince this: For none of the vnregenerate can be well disposed, or well affected to eternall life: But all these men of *Antiochia*, before they beleeued the Gospell, were vnregenerate, therefore they were ill disposed to the obtaining of saluation. Let the schoole and followers of *Arminius* tell me, what disposition was in the theefe who was crucified with Christ, to beleeue before he did beleeue: Or in the Apostle *Paul*, when like a wolfe he did rage against the flocke of Christ, and swelling with Pharisaicall pride, was a most eager maintainer of righteousnesse by the Law; yea also common sense doth abhorre that kinde of speaking which they deuise: For we are not wont to say, that one is well disposed, or prone, or well affected to blessednesse, but to vertue. This inclination must be to doe something, and not to enioy or obtaine some-

thing.

thing. So one may be said, to be inclined to the excercise of his body, but not to health; to the combat, not to the reward or victory: Or if any one please to take the word *dispositum, disposed*, for *cupido, desire*, there is no man who is not disposed to saluation.

It is not for nothing, that the Greeke hath not the word, τεταγμένοι, simply and alone, but ὅσοι τεταγμένοι ἦσαν, *as many as were appointed*: By which preterpluperfect tense is plainely signified, not a present disposition, but an ordination that went before.

It is to no purpose, that they therefore gather, that by *those that are ordained*, are vnderstood, *those that are disposed*, because in that place, they are opposed to them that are vnworthy. For *Luke* here makes no opposition, nor if hee did, would it any thing hinder vs, who know that by the very election to faith and salution, men are made worthy, and therefore also we are opposed to those that are vnworthy. In the meane time let the Reader iudge, what, and how wicked a doctrine this is, which doth make men to be *worthy*, before they beleeue, and that some are found among Infidels, who are worthy of saluation.

XIV. *Marke* 13.22. *False Christs and false Prophets shall arise, and shall shew signes and wonders, to seduce, if it were possible, the very elect.* There is an αἰτιολογία, a cause and reason of it giuen in the word *Elect*: For the cause is noted, why some cannot be finally deceiued, *to wit*, because they are elected. Election, therefore is before perseuerance in faith to the end, as being the cause of perseuerance: And

that

that which is the cause of perseuerance in faith, is the cause of faith. That which is the cause why one doth alwaies beleeue, is the cause why hee doth beleeue: Therefore the opinion of *Arminius* doth fall to the ground, by which hee determineth, that not onely faith, but also perseuerance in faith, is before election, and that God in electing doth consider it as a condition already performed and fulfilled.

XV. The words of the Apostle ought not to bee omitted, 2. *Tim.* 1.9. *He hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs in Christ Iesus, before the world began.* These words seem to me to be diametrically, & directly contrary to *Arminianisme*: For the Apostle doth not onely deny, that we are saued for the fore-seeing of workes, but also he brings the eternall decree of God, to exclude the respect of workes. But if God hath not elected vs for the foreseeing of workes; then certainly, not for the fore-seeing of faith, which doth beget and effect workes: And if God hath not elected any one for the fore-seeing of faith, then certainely, not for the right vsing of grace, nor for the obedience of faith, for as much as this vsing and this obedience, is manifestly a worke: Neither is it any doubt, but that to embrace the Gospell by faith, is a kinde of worke and action of the will.

XVI. What? That *Arminius* doth acknowledge faith not onely to be an action, and therefore a work, but doth also contend, that faith is imputed for righteousnesse, not as an instrument, *that is*, not as it apprehendeth Christ, but as it is a worke and an action?

Armol. cont. Gomarum. Pag. 41. Arminius dicit ipsum credere in Christum nobis in iustitiam imputari,

The words of *Arminius*, are reported by the *Walachrian* brethren, in their Epistle, and they are these: *Faith is imputed for righteousnesse, not as it is an instrument, but as it is an action, although it be by him whom it apprehendeth.* Neither doe the *Arminians* in their answer deny it, but doe willingly acknowledge that these are *Arminius* his words, and *Pag.* 87. they doe defend him. The same men in the page going before, doe confesse that *Peter Bertius*, a man of speciall name amongst the *Arminians*, is of opinion, *That the very act of faith, is imputed to vs for righteousnesse in a proper sense, and therefore that we are iustified by faith, as by an inherent quality*; which vlcer I doe not touch here: But I onely take that which makes for the present matter, *to wit*, seeing that faith it selfe, is not onely an action and a worke, but that also according to the minde of the *Arminians*, wee are iustified by faith, in as much as it is an action and a worke, and an inherent vertue; it is plaine, that the fore-seeing of faith is excluded, by that very eternall good pleasure of God, which the Apostle vseth to exclude the fore-seeing of workes, seeing that faith it selfe, is also a worke and an action; yea, and doth iustifie, as it is an action, if *Arminius* be beleeued.

sam vt instrumentum, & P. 35. die et eadem æstimari pro obedientia & opere. Vorst. *Cat. Errorum Sibr. P.* 41. *Fides nobis ad iustit am imputatur formaliter.* Bertius *Ep. ad Sibr. P.* 69. 70. *Non ait imputum dixere cum Deus ipse id dicat, nos habitu seu qualitate inhærente iustificari. Idem docet* Vorst. *Cat. Errorum. Sibr. P.* 61. & 54. *Impium per fœderis æquitatem iustificatur.*

XVII. Hitherto pertaines that which is said, *Rom.* 9. 11. *The purpose of God, which is according to election, not of workes but of him that calleth*: because faith it selfe is a worke, and doth iustifie as it is a worke (as the *Arminians* will haue it) and to vse grace aright, is with them to worke.

XVIII. The Scripture speaketh of the decree of election, as of a certain & immutable decree. 2. *Tim.* 2. 19. *The*

The foundation of God standeth sure, and hath this seale, the Lord knoweth them that are his. And, *Romanes 9. That the purpose of God, which is according to election might stand.* And, *Iohn* 10.28. *I giue to my sheepe eternall life, and they shall neuer perish, neither shall any man pluck them out of my hand.* And, chap. 6.37. *All that the father giueth me, shall come to me:* whereunto adde that which is, *Mark* 13. that *the elect* cannot be deceiued. Did *Pilate* thinke it was an vnlawfull thing to change the title of the crosse which was written by him; and will it be a thing worthy the maiesty and wisdome of God, to cancell those things he writ, and hauing changed his opinion, to wipe out those which hee had set into the white register of the elect? Hee therefore doth not thinke well of God, and doth subuert the doctrine of the Gospell, who will haue the decree of the election of men to be mutable, and reuocable, and to depend on mans will. We haue heard that *Grevinchouius* doth deny the decree of election, to be peremptory and absolute, while we liue here. And the whole Schoole of *Arminius*, doth cry out with one voyce, that the number of the elect is not certaine and determined by the election & will of God: But if the number of the elect bee not certaine by the will of God, then neither is election it selfe certaine. And surely, they iustly make election mutable, who make it to depend on mans will: for they will haue election to rest on faith fore-seene, and faith it selfe to depend on mans free-will. Indeede they say, that preuenting and accompanying grace, is necessary to beleeue; but the vse of this grace, they will haue to bee in the power of mans will, which alwaies hath this liberty, that

it may vse that grace, or not vse it. And wee shall see in his place, that the *Arminians* teach, that the grace of God is not the totall cause of faith, but onely a cause in part.

Finally, you may euery where finde, that election is made by the purpose and good pleasure of God, and for his meere grace, as 2. *Tim.* 1. 19. *Ephes.* 1. *v.* 5. 6. and 11. *Rom.* 9. 15. and 11. *ver.* 3. But I finde no where that any one is elected for faith fore-seene; neither doe the *Arminians* proue it any otherwise, but by consequences far fetched, which wee will examine in their place and order.

CHAP. XX.

Election for faith fore-seen is confuted by places taken out of the Gospel of Saint Iohn.

THis contention will cease, if we stand to the testimony of Christ himselfe; in the Gospel according to Saint *Iohn*, he saith many things which cut this knot, and leaue no place for doubting.

1. *Iohn* 6. 37. he thus speaketh to the Iewes, *whatsoeuer my father giueth me, shall come to mee:* To come to Christ, is to beleeue; for so Christ himselfe expounds it, verse 35. *Hee that commeth to mee, shall not hunger, and he that beleeueth in me shall neuer thirst:* He might haue said in both places, Hee that commeth shall not hunger, nor shall thirst; but in the latter place he puts *beleeue*, for *come*, that wee might know that we come to Christ by beleeuing. The meaning therefore of Christ is, that those that are giuen him by the Fa-

Father, will beleeue in him; and they are giuen to the Sonne, who are therefore giuen, that he might saue them, and they might be his flocke. The sense therefore of these words, *whatsoeuer my father giueth to mee, shall come*, is this, *whosoeuer my father giueth me to be saued, shall beleeue in me.* They are giuen then to Christ before they can come, or can beleeue; for therefore they come to Christ, and beleeue, because they are giuen him. But *Arminius* will haue them beleeue before they be giuen, for he will haue them to be elected, and therefore to bee giuen to Christ for faith fore-seene. Christ saith that therefore they come, because they are giuen him: the sectaries on the contrary say, that therefore they are giuen, because they come.

In another place, the head-strong obstinacy of these men, doth no lesse discouer it selfe; by them *who are giuen to Christ*, they would haue the faithfull to be vnderstood, as if Christ had said, *he that beleeueth in me will come to me.* But wee haue already proued, that to come, is the same that it is to beleeue. The sense therfore of these words of Christ, according to *Arminius*, will be this; *whosoeuer doth beeleeue, shall beleeue in mee.* Adde to these, that seeing in the *Arminian* election, faith and perseuerance in faith is considered as already performed, and therefore they that are elected, are considered as dead, or in the very limits of life and death; they cannot bee said to come, who haue not already measured out the course of their life. Neither by them who are giuen to Christ, can bee vnderstood those which first gaue themselues to Christ; for this were not to giue themselues to the sonne, but to be willing that the sonne should receiue them com-

ming to him. He indeede receiueth those that come, but they therfore come, because Christ draweth them as he himselfe saith, ver. 44. *No man can come to me, vnlesse the father, that sent me, draw him.*

The *Arminian* conferrers at the *Hage*, *pag.* 87. doe suspect, that by those *that are giuen to the Sonne*, are to be vnderstood, not *the faithfull*, but those *that are giuen to beleeue*. But seeing the *Arminians* are of opinion, that the reprobates also are giuen to beleeue, and that God doth seriously intend their faith and saluation, they should be falsly said that they were to come to Christ, *that is*, that they wil beleeu, as many as are giuen him to beleeue. The very words of Christ doe affirme, and common sense, doe conuince this, that by those that are giuen to Christ, are vnderstood his flocke, and therefore the elect: for as much as those that are giuen to Christ, are here seuered from those that are not giuen.

II. *Iohn* 8. 47. *Yee therefore heare not, because ye are not of God:* They therefore which heare and beleeue, doe therefore heare and beleeue, because they are of God; and to be of God, what is it else, than to belong to God? As on the contrary part, *verse* 44. they are said to be of the diuell, who belong to the diuell. Seeing then that Christ himselfe doth witnesse, that therfore some men beleeue, because they belong to God; who doth not see, that it must needes bee, that they first belong to God, before they beleeue, for as much as to belong to God, is the cause why they beleeue?

III. Nor is there lesse force in the words of Christ, *Iohn* 10. 26. *Yee beleeue not, because yee are not of my sheep:*

sheepe: They then who beleeue, do therefore beleeue, because they are of the sheepe of Christ: Not according to *Arminius*, who would therefore haue them to be of the sheepe of Christ, because they beleeue. It pleaseth the *Arminians* to haue the faithfull vnderstood by the sheepe of Christ, and I doe not deny, but that the sheepe of Christ, are they which beleeue; but I deny that the word *sheepe*, can bee so taken in this place: For so an vnsauory tautology and vaine repetition should be put vpon Christ; *yee beleeue not, because ye beleeue not*. This is a declaration of it, that a little before he called those also his sheepe, which were not yet conuerted: *Other sheep I haue, which are not of this fould, them also I must bring, and they shall heare my voice.*

IV. So, *Iohn* 17. 6. *I haue manifested thy name vnto them which thou gauest me*: Therefore first they were giuen, before Christ declared to them the Name of God, by which declaration they receiued faith. The *Arminian* conferrers at the *Hage, pag.* 87. thinke that it is here spoken of the Apostles, who did already beleeue; but they proue nothing by it: for this being granted, yet that stands which I maintaine, that the Apostles were first giuen to Christ, before he had declared himselfe to them. But that it is not here spoke of the Apostles alone, Christ himselfe doth expresly witnesse, verse 20. *Neither pray I for these alone, but for them also which shall beleeue on me through their word.* And seeing that *ver.* 9. they are opposed to the world, it appeares that these things are to bee extended to all the faithfull: Vnlesse perhaps the Schoole and Followers of *Arminius*, doe thinke that the Apostles

alone are they that are not of the world, and that they alone are exempted from the curse of the world. Furthermore, seeing there is no part of the Scripture which doth bring more comfort, nor doth more vphold our faith, striuing with temptations, than this diuine and large prayer of Christ, because the petitions of Christ, making intercession for vs, are so many secret promises and declarations of the good will of the father, which doth alwaies agree with the petition of the sonne; let the *Arminians* see with what spirit they are led, and why with so great diligence they endeauour to defraud vs of that comfort, which is certainely taken from vs, if this Prayer of Christ doth intercede for the Apostles alone; and if the Apostles onely be meant by those that are giuen vnto Christ.

Chap. XXI.

The same is proued out of the eighth and ninth and the eleuenth Chapters to the Romanes.

SAint *Paul* in the eight to the *Romanes*, treating of Predestination, doth easily driue away all the cloudes of errour. His words are these, Ver. 28. 29. 30. *We know that all things work together for good to them that loue God, to them that are called, according to his purpose: For whom hee did fore-know, them also hee did predestinate to bee conformed to the image of his Son, that he might be first borne among many brethren. Moreouer, whom he did predestinate, them also he called, and whom he called, them also hee iustified, and whom he iustified, them also he glorified.*

I. First

I. First of all, that speech offers it selfe, that we are predestinated, that wee might bee made conformable to the image of Christ: And seeing this conformity in this life, is by faith and charity; it is plaine by the Apostle, that we are predestinated to faith, and not for faith. I know indeede that Christ himselfe had not faith, as faith is taken in the Gospell; but seeing that the conformity of the faithful with Christ is placed in Charity, Righteousnesse, and Holinesse; and these are the effects of faith, which doth worke by charity: he that saith we are predestinated to charity and righteousnesse, doth also say, that we are predestinated to faith, which doth effect and worke all those things; no otherwise than hee who is appointed to goe and to breath, is appointed also to life.

II. What say the *Arminians* here? Why, they by conformity with Christ, vnderstand the Crosse, and afflictions for Christ: But the following words disproue that, *that he might be first borne among many brethren*: For Christ is the first begotten of the sonnes of God; as for other causes, so also because hee being more liberally furnished with the gifts of the holy Ghost, is an example of righteousnesse and holinesse; *being annointed with the oyle of gladnesse above his fellowes*, *Psal.* 45. euen as the first borne receiue more of their fathers goods: But that hee should be called the first borne for the crosse and for afflictions, is a thing new and insolent, and that which reason abhorreth. Also it is certaine, that that which Saint *Paul* speaketh of, doth belong to all the faithfull. For he addeth, *whom he did predestinate, them also he called, whom he called, them also hee iustified, whom he iustified, them also he glorified.*

glorified. Glorification, Iustification, Calling, Predestination, are the foure linkes of that chaine belonging to the conformity vnto the image of Christ, and they are so enterlaced & enfolded, that by no meanes they can be pulled asunder: For all that are glorified are iustified, all that are iustified are called by that effectuall calling, which is peculiar to the elect; all that are so called are appointed, that they should bee conformable to the image of Christ. Let the sectaries tell me, whether glorification, iustification, and calling, doe not belong to all the elect: For *Arminius*, while he doth restraine this conformity to afflictions, hee maketh many elect that are not conformable to Christ, because many of the seruants of God, euen of the best, haue had peace without interruption, and quietnesse with honour. Doe the *Arminians* wipe themselues out of the number of the elect, who in the height of peace, forgetful of the crosse of Christ, haue moued this sinke, pernicious and deadly to themselues, and to the Church? I am not ignorant, that these things are spoken by the Apostle, to the comfort of the afflicted, to whom all things turne to good. But what lets, that hee should not comfort them by those lessons which might belong to all. So the Apostle Saint *Peter*, 1. *Pet.* 2. when he had commanded seruants to bee subiect to their masters, not onely if they were good, but also if they were euill and rough; a little after he doth exhort them to patience, by those instructions which are common to all Christians, admonishing them that it is pleasing to God, if any of them endure troubles for conscience sake; that Christ being innocent, therfore suffered, that hee might leaue

vs an example, that wee might walke in his steps: And it is no doubt, but that these that are heere said to bee predestinated to conformity, vnto the image of Christ, are the same with those, who in the same place he saith, are called by the purpose of God: But they that are afflicted for Christ, are not onely called, but also all the elect; among whom there are many that are free from persecutions.

III. Especially obserue, that Saint *Paul* heere doth speake of the election of particular persons, *those whom he predestinated*, and *those whom he glorified*, for but some, and that a few are glorified. These Innouators, will haue the election of particular persons to be after calling, and they will haue them to be elected, whom God fore-seeth will follow him calling; and they make election to rest vpon this foreseeing. But Saint *Paul* here maketh election to be before calling, when hee saith, *whom he predestinated them also he called, whom he called, them also he iustified; whom he iustified, them also he glorified*: For as in order and time, iustification is before glorification; and calling before iustification, so also the predestination of seuerall persons is before calling.

IV. But it is worth the labour, to consider the linkes of that Apostolicall chaine, *whom he predestinated he called, whom hee called he iustified, whom hee iustified he glorified*. Doe you not see how we are predestinated to our calling, and by our calling to iustification? And seeing that wee are iustified by Faith, it followeth that we are predestinated to Faith: For how can he be predestinated to iustification by Faith, who is not predestinated to Faith? These things strike at the life.

V. I

V. I let passe, that the *Arminians* doe overturne those words of S. *Paul*, *whom he iustified, them also hee glorified*; while they affirme, that many are iustified who are reprobates. This they cleerely shew in their Epistle against the *Walachrians*, *Pag.* 40. *They who beleeue for a time, may bee said to be iustified, whom the event doth shew to bee reprobates.*

VI. In the same chapter, v. 16. hee saith, *The Spirit of God beareth witnesse with our spirit, that wee are the children of God.* I demand whether this testemony of the spirit be certaine or doubtfull? If it bee doubtfull, the Spirit of God is accused of a lie. If it be certaine, I demand on what foundation doth this certainty rest? Doth it rest on the power of free-will? Why this is a doubtfull and deceitfull certainty. Or is this testimony certaine, because it is giuen to none but them, whom God hath certainely appointed to saluation? Why, this is that very thing, which we affirme, and the *Arminians* deny.

VII. There is no lesse force in the ninth chapter to the *Romanes*, where the Apostle doth throughly and largely treate of Election and reprobation. The scope of the Apostle, is to teach, that election and saluation, is not of the workes of the law, but of God, calling and hauing mercy; and his scope is not (as *Arminius* faines) to treate of iustification by faith. I will not repeate those things which are spoken, *chap.* 15. where we haue represssed *Arminius*, torturing the Apostle, that he might draw him, against his will, to the patronage of his cause.

VIII. Thus much the carefull Reader shall obserue; that *Paul* after hee hath spoken of the purpose

of

of God, according to Election, doth presently lay downe *Iacob* for an example of that Election; whom God loued before he had done any good or euill, and therefore before he had beleeued (for to beleeue, is to doe something) and so Election went before Faith. Yea, although to beleeue the Gospell and obey it, were not an action; yet if Election went before the consideration of workes, it must needes also goe before the consideration of Faith, from which workes doe flow: For if Faith should goe before Election, God in electing could not consider Faith, but as bringing forth workes, for otherwise he had considered Faith, not as it is, but as it is not.

IX. Also that which hee saith, v. 16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, were false, if God had mercy on men for faith fore-seene. For the *Arminians* doe hold this stedfastly, and defend with greatest diligence; that God giueth all men power of beleeuing in Christ, yea, and that he is bound to giue it, and how great grace soeuer God may giue to beleeue in act, yet it is in the power of mans free-will to vse this grace, or not to vse it; to beleeue or not to beleeue, and that that man is elected by God, whom he foresaw would beleeue, and whom he considereth as already beleeuing. According to this doctrine, it may rightly be said, that saluation is of him that willeth and of him that runneth, and not onely of God that sheweth mercy: But if *Paul* therefore said, that it is not of him that willeth, because it is not alone of him that willeth, why shall it not bee also lawfull to say, that it is not of God that sheweth mercy, because it:

it is not alone of him shewing mercy, but also of mans free-will.

X. But if to that question whereby it is demanded, why God of one and the same Masse, hath loued one and hated another, why hee had mercy of one, and hardned the other; it may bee answered, that it was done because God fore-saw that the one would beleeue, and the other would not beleeue: Saint *Paul* ought not to haue blamed the demander, and commanded him to be silent, seeing the cause of this difference is in readinesse, *to wit*, in the one, faith was fore-seen, in the other vnbeleefe was fore-seen. Did Saint *Paul* seeme to *Arminius*, eyther not to bee quick of vnderstanding, or to be scrupulous without cause? But lest hee should bee compelled to say this, hee hath deuised I know not what subtilties, and monsters of interpretations: Such as are these. *Of him that calleth*, that is, *of Faith*: And *of God that sheweth mercy*, that is, *that iustifieth not for workes, but for Faith*, which mercy, notwithstanding is common to many reprobates. Then also that speech, *I will haue mercy on whom I will haue mercy*, by *cuius*, *whom*, hee would haue *qualium*, *what sort of men*, to bee vnderstood. And *it is not of him that willeth*, to wit, *righteousnesse* is not: For hee denyeth that these are to bee vnderstood of saluation, as if saluation were of him that willeth: Euen as *to haue mercy*, if *Arminius* bee beleeued, is not to *saue*, but to giue the meanes to righteousnesse. And many more such like, which are eyther inconuenient or wrested, which we haue examined in the 15. chapter.

XI. Adde to these that which is in the eleuenth

to

to the *Romanes*, *At this present there is a remnant ac-* Rom. 11. 5.
cording to the election of grace. By this remnant or reserued portion, are vnderstood those Iewes who cleaued to Christ, and who did not fall from the couenant with the rest. We haue here therefore the cause why these persеuered in the Faith, and haue not fallen from grace, *to wit*, because the reseruation was made according to the election of grace: Therefore perseuerance in Faith is according to the election of grace; and not election, according to perseuerance in Faith, as *Arminius* would haue it: *Arminius*, that hee might shift off this place, saith, that it is here spoken of election to righteousnesse, not of election to Faith, which although it be false, yet it doth not infringe the force and euidence of this place: For whosoeuer is elected to righteousnesse, is elected to Faith. And surely I cannot sufficiently maruaile at that which *Arminius* saith, *Pag.* 222. *What is that which is by grace? It is election to Faith, nothing lesse, but it is election to righteousnesse*, as if there were any righteousnesse without Faith: Or as if he who refuseth Faith, doth not also refuse righteousnesse. Surely these things sound of Socianisme, and doe shew that there is vnder them some hidden vlcer: Also what is it to the purpose to contend, that it is here spoken of election to righteousnesse; seeing according to *Arminius*, this is not certaine by the will of God, but doth depend on mans free-will. *Arminius in Perk. P. 222.*

XII. *Arnoldus*, *Pag.* 346. dealeth more warily: He thinks that it is spoken here of the reiection of the Iewes, and taking in of the Gentiles: But the word *remnant*, or *reseruation*, doth confute this, for from-

hence

hence, as also from the former verses, it is manifest that hee doth enquire the cause, why a few of the Iewes, onely a remnant, doe belong to the Couenant, being afterwards to explaine how the Gentiles were engrafted into the place of the rest, which were reiected and cut off.

Finally, against these places of Scripture, the *Arminians* (although they be acute and witty men) doe so flye the encounter, they doe fight so recoylingly, they doe so entangle themselues, that they seeme eyther to be vnwilling to bee vnderstood, or to distrust their owne cause: Furthermore, if they say true, no man yet had vnderstood what Christian Religion is.

CHAP. XXII.

The same Election, in respect of Faith fore-seen, is confuted by Reason.

I. REason it selfe doth agree to the Scripture: For if perseuerance in Faith be considered in Election, as a thing already performed, no man is elected but he is considered as dead, and as hauing finished his course, for no man can bee said to haue perseuered vntil the end, but he which is come vnto the end.

II. Hence also it appeareth, that *Arminius* is contrary to himselfe; For hee saith, Election is of them that beleeue: But they that are dead ceasse to beleeue: Therefore, that *Arminius* might bee constant to himselfe, hee ought to say, that Election is of

of them that cease to beleeue, and not of them that beleeue.

III. Also if election to glory, be made for some fore-seene vertue, Christ himselfe, as hee was man, was not predestinated to glory: for he was not carried to such a height of glory, for the fore-seeing either of faith, or workes, or any vertue; for whatsoeuer vertue or holinesse is in Christ, as he is man, doth flow from the personall vnion with the diuinity, and from the purity of his conception, by which he was free from originall sinne. Therefore this his holinesse cannot be said to be fore-seene, but to be decreed. Nor was he predestinated for holinesse, but to holinesse. And that the election of the head, should be contrary to the election of the members, and that the head should be elected to vertue, the members for vertue, no reason doth admit.

IV. Adde to these, that while election is said to be for faith fore-seene, there is appointed an election, which doth not belong to infants that are taken away by an immature and vntimely death, because they want faith.

V. Yea, election for faith fore-seene, cannot be called election, but it is an admission and receiuing of them who come to Christ by Faith, and of them, who by their free-will, vsing Grace well, doe first choose God, in whom they put their trust before they be chosen by God. Christ on the contrary side: faith, *Iohn* 15.16. *Ye haue not chosen me, but I haue chosen you.* The *Arminians*, while they contend that it is here spoken onely of election to their Apostleship, doe not obscurely confesse that this place doth hurt them, if

it be there ſpoken of election to ſaluation: their will is therefore in the worke of ſaluation, that God be choſen by man, before man be choſen by God. Goe to then, let vs grant, that it is here ſpoken onely of election to their Apoſtleſhip, for that doth not a little further our cauſe. For if the Apoſtles were elected to their Apoſtleſhip, not for any fore-ſeene vertue, but were elected to receiue thoſe vertues and gifts by which they might execute their Apoſtleſhip; it is much more likely, that man is not elected to ſaluation for any fore-ſeene vertue, ſeeing eternal ſaluation is a farre greater benefit than the Apoſtleſhip, and further remoued from the power of man, and more exceeding our capacity, and therefore it is a thing whereunto we haue much more neede of the helpe of God, and which is leſſe in the power of mans free-will, than the obtaining of an Apoſtleſhip.

VI. By the ſame doctrine, faith in Chriſt, is made a thing of mans free-will, in the power wherof it is to vſe grace, or not to vſe it, to beleeue, or not to beleeue, and to vſe, or not to vſe thoſe powers to beleeue, which are giuen vnreſiſtably. Surely *Arminius*, had neuer ſaid that election had beene for faith foreſeene, if he had thought that God had certainely decreed to giue faith to ſome certaine men, whom hee elected to ſaluation; for he acknowledgeth no preciſe and neceſſary decree of God of giuing to any one the very act of beleeuing: For this ſpeech were vnapt. *God elected* Paul, *becauſe he fore-ſaw that hee would giue him Faith*: If in election faith be conſidered as already performed, and as that on which election doth reſt, it muſt needes be, that God hath not wrought it;

Otherwiſe,

Otherwise God should be said to be willing to saue a man, because he determined to giue him faith; when on the contrary side, he doth therefore giue faith to one, because he hath decreed by his certaine and immutable will to saue him.

VII. What is to be thought of this doctrine, may be gathered by the consequents which they build on this foundation: such as are these; The election of God in this life is not certain, nor irreuocable; the number of the elect is not certaine and determined by the will and election of God: the grace of God is not the totall cause of faith; which is a grieuous speech, and ouerthroweth the foundations of faith, as we haue already proued, and hereafter more shall be spoken of the same thing.

Arminius Perk. p. 223. & 224. Causa totalis cur iste credat iste non, est voluntas Dei & liberum arbitrium hominis.

VIII. What a thing is it? that by this opinion, no man can beleeue that he is elected: For if any one did beleeue he were elected, hee would beleeue also that his faith was after his election. So he that beleeueth he is a man, was a man before he beleeued it: and if faith and perseuerance in faith, doth goe before election, he who beleeueth in Christ, may indeede presume or hope that he is elected, after he hath preseuered; but hee cannot beleeue that hee is already elected, seeing according to *Arminius*, no man is elected, but after hee hath beleeued, and when he hath ceased to beleeue. Hath therefore this pernicious doctrine torne the bowels of the Churches of the Low-Countries, that it might pull out of their mindes the confidence of Election, and that no man, vnlesse it were impudently and falsely, might beleeue that he is elected by God to saluation?

CHAP. XXIII.

The opinion of Saint Austen *concerning Election for faith fore-seene.*

WE are beholding to *Pelagius* & his sectaries, for the learned Treatises of Saint *Austen*, full of good fruit, wherein hee hath explained more fully and more plainely than any other, the heads of Christian faith concerning Grace, Free will, and Predestination: For befor *Pelagius* his time, these things were handled generally and grossely, and not exactly enough: Saint *Austen* himselfe, in his booke of the Predestination of the Saints, Chap. 3. and of his retractations, *lib.* 1 *cap.* 24. and in many other places, doth confesse, that he at the beginning writ, with little consideration, concerning these things; the holy man was not ashamed to change his opinion, after hee sharpned his wit at this whetstone of contentions, and the sparkes of truth broke out of the disputation.

The heresie of *Pelagius* being driuen away, the reliques of the *Pelagians* did yet remaine in *France*, who to keepe backe enuy, lest they should seeme to fauour *Pelagius*, they did distinguish nature from grace: But they did affirme that sufficient grace was offred to all men, and that it did extend as farre as nature: they did acknowledge an election, but it was conditionall, and not absolute. For they were elected by God whom he fore-saw would beleeue and vse his grace well. And these are their opinions, *That election is for faith fore-seene; and that the number of the elect is not deter-*

determined by the certaine decree of God. They said that the fruit of the doctrine of Saint *Austen* concerning election according to the purpose of God, was either desperation, or a benummed sluggishnes, if the reprobate man cannot be saued by any labour and contention, nor hee that is elected be depriued of the kingdome by any negligence. It is not amisse to set downe their words, taken out of the Epistle of *Prosper* to Saint *Austin*, which are inserted in the seuenth *Tome* of Saint *Austins* works: *They determine that the propitiation, which is in the Sacrament of the bloud of Christ, is propounded to all men, without exception; that whosoeuer will come to faith and to baptisme, may be saued. And that God fore-knew before the making of the world, who were to beleeue, and who by faith (which afterwards was to be assisted & helped by the grace of God) were to remaine: And that he predestinated those to his kingdome, who being freely called, he fore-saw would be worthy of election, and would depart out of this life with a good end, &c.* But they say that the opinion of Saint *Austen doth take away from them that are fallen, the care of rising againe, and doth yeelde occasion of a heauy dulnesse to the Saints, &c.* They doe not yeelde that the predestinated number of the elect can neither be encreased, nor diminished: this is meere Arminianisme, the very same opinion; we are assailed with the same calumnies wherewith Saint *Austin* was.

Against these Semipelagians, the holy man writ a Booke of the Predestination of the Saints; out of which Booke, it will not be from the purpose to take out and alledge some places.

Chap. 3 *we reade (* the Apostle saying it) *I obtained*

mercy, that I might be faithfull: He doth not say, because I was faithfull: It is given then to him that is faithfull, but it is giuen him also that he might be faithfull.

Chap. 17. *Let vs vnderstand the calling whereby men are elected, not they which are elected because they beleeued, but they which are elected that they might beleeue. For this the Lord himself doth make plaine enough, when he saith; Ye haue not chosen me, but I haue chosen you: For if they were therefore chosen, because they beleeued, they had first chosen him, by beleeuing in him, that they might deserue to be elected.* And a little after: *They did not choose him, that he might choose them, but that they might choose him, he chose them, because his mercy preuented them, according to his grace, not according to their desert.* And in the same chapter; *God then elected the faithfull, but it was that they might be so, not because they were already so. By choosing them, he maketh them rich in faith, as heires of a kingdome; and rightly, because he is said to choose that in them, which that he might worke in them, he hath chosen them. Doth any one heare our Lord saying; Ye haue not chosen me, but I haue chosen you? and dares he say that men beleeue that they might be chosen, when rather they are chosen, that they might beleeue?*

Chap. 18. *He chose vs in him before the world was made, that we might be holy and without spot: Therefore not because we were holy, but that we should be holy; it is certaine, it is manifest: Therefore we were to be such, because he elected vs, predestinating vs, that by his grace we should be holy.*

In the ninteenth chapter he repeateth the same words, and addeth moreouer these; *when therefore he predestinated*

predestinated vs, before-knew his owne worke, who hath made vs holy and without spot.

In the same place the *Pelagians* reiecting election for workes fore-seene, sticke onely in the fore-seeing of faith: *we* (say they) *doe say that our God fore-knew nothing, but faith whereby we beginne to beleeue, & therfore he elected vs, &c.* Against these things Saint *Austin* disputeth much, and at the length he doth thus conclude his speech. *Neither doth faith it selfe goe before; for he doth not choose vs because we beleeue, but he chose vs that we might beleeue, lest we should be said to choose him first: and that should be false* (which God forbid) *which Christ saith, Ye haue not chosen me, but I haue chosen you: Neither are we called, because we doe beleeue, but we are called, that we might beleeue, and by that calling, which is without repentance, it is wrought, and throughly wrought, that we should beleeue.*

Finally, he saith, that *Pelagius* himselfe, to the intent that he might delude the *Palestine Synode*, with an ambiguous confession, condemned those that say that grace is giuen according to merit; which opinion was allowed by the *Synode*; and they were condemned, who said election was for faith fore-seene. For Saint *Austin* confirmeth, that these two come to one and the same sense. In his fift booke against *Iulian*, chap. 3. *God electeth no man that is worthy, but by electing him, he maketh him worthy.*

And he doth in sixe hundred places, beare vpon absolute election, or (as *Arminius* calleth it) precise election, and not depending vpon the fore-seeing of any vertue or worth. As *Epist.* 105. *why one should beleeue, and another not beleeue, when both heare the same things,*

and if a miracle be done in both their sights, it is the height of the riches of the wisdome and knowledge of God, whose iudgements are vnsearchable, & with whom there is no iniquitie, while he will haue mercy on whom he will, and hardneth whom he will: for those things are not vniust, because they be hidden and secret: But these things are not hidden to *Arminius*, for he saith, the cause of this difference is the fore-seeing of faith in one of them.

The Booke *de fide ad Petrum*, whether it be the Booke of *Fulgentius*, or of *Austin*, in the third chapter, hath these words; *They shall raigne with Christ whom God of his free gracious goodnesse, hath elected to the kingdome; because by predestinating them, he hath prepared them to be such that they might be worthy of the kingdome, he hath prepared them, whom according to his purpose he will call; that they may obey, hee hath prepared them whom he will iustifie, that hauing receiued grace, they might beleeue rightly, and liue well: To which kingdome they haue come, whom God hath saued of his free-grace, for no precedent merit of good will or good worke.*

Chap. XXIV.

The arguments of the Arminians, *by which they endeauour to establish Election for faith fore-seene, are examined.*

1. THe *Arminians*, who by a new name call themselues *Remonstrants*, in the conference at the *Hage*, doe poure downe a thicke haile of places of Scripture, by which they endeauour to perswade that election is of them that

that beleeue, and that the decree of Predestination, is nothing else but the will of sauing them that beleeue. This is to doe another thing, and not to touch the question, for the controuersie betweene vs, is not concerning these things. The state of the question is this, *whether election be for faith fore-seene*: Then also, whether God electing seuerall and certaine persons, doth consider in them perseuerance in faith, as a thing already fulfilled, and as a condition, on the performance whereof Election doth rest. But these men leauing the question vntouched, are altogether in that, that they might prooue election to be of them that beleeue: Wherefore although the ranke of their nine Syllogismes, which they set in order, admit many other exceptions, yet because they are all faulty in that fallacy, which is called *Ignoratio Elenchi*; by which that which is concluded, is thought to hurt the aduersary, when yet it doth not hurt him; it is better to grant that which they would haue, *to wit*, that God electeth none but they which beleeue, and that election is of the faithfull, so this be fitly receiued, and in a good sense, *to wit*, that God doth elect, and that he is willing to saue those that beleeue, because hee saueth no man but to whom he will giue faith, and because without faith it is impossible to come to saluation. And that God in electing, doth consider men as faithfull, *that is*, as those that by his gift were to haue faith: And that the decree of election is with respect of faith; because the decree of saluation doth include also the decree of the meanes to come to that end, and therefore also of faith in Christ. And surely

Armi-

Arminius, and after him *Arnoldus*, *pag.* 92. doe falsely fasten on vs this opinion: That God determined to saue the elect, without the consideration of faith in them.

The thunderbolt therefore that they cast with such a noise, is turned away onely with a blast, or with the winde of ones cap, and toucheth neither vs, nor to the matter.

II. No more to the purpose doth the other sectaries, so often heape vp the words of Saint *Paul*, *Ephes.* 1.4. *He hath elected vs in Christ*, which they so take, as if Saint *Paul* had said, *He hath elected vs for Christ, and considered as already beleeuing in Christ, when he did elect vs.* The Apostle saith no such thing, whose meaning is plaine and simple; *He elected vs in Christ*, that is, *He appointed vs to saluation, to be bestowed vpon vs by Christ, or in Christ.*

III. They effect nothing more by these places: *No man shall separate vs from the loue of God, which is in Christ Iesus*, *Rom.* 8.39. And, *God was in Christ reconciling the world to himselfe*, 2. *Cor.* 5. Surely here is not a word of faith fore-seene: For if they should bite their nayles vntill the bloud followeth, they could proue nothing by fixe hundred such places. God was in Christ while he was on the earth, in him and by him, working out our reconciliation; but what is this to faith fore-seene?

IV. It is a weake dart which they cast, *He that beleeueth in me hath euerlasting life*, *Ioh.* 6. and, *without faith it is impossible to please God*, *Heb.* 11. By these places indeed, the necessitie of faith is proued, but not the fore-seeing of it before election: No man is saued, but he

he that beleeueth, because God would haue this to be the way of saluation, and because he giueth saluation to none, to whom hee doth not giue faith.

V. These are the words of *Conradus Vorstius*, in his booke intituled the *Conference with Piscator. Sect.* 18. *If we are adopted by faith, we are also elected by faith.* But I deny that that will follow; for Adoption is after Election, as the Apostle teacheth, *Ephes.* 1. 5. *He predestinated vs to the adoption.* He which saith, we are adopted by faith, doth not therefore say, that we are elected by faith, or for faith; but he saith, that by faith we are affected with the sense of the fatherly loue of God to vs, and that the beleeuers receiue the spirit of adoption.

VI. He doth defend himselfe by the words of the Apostle, 2. *Thes.* 2. *He hath chosen vs from the beginning through faith.* But here *Vorstius* doth wickedly cut short the words of the Apostle, and doth present them lame vnto vs. The words of Saint *Paul* are these, *God from the beginning hath chosen you to saluation, through sanctification of the spirit, and beliefe of the truth:* Hee doth not say, that we are elected for faith fore-seene; but that we are elected to obtaine saluation by faith. And if it may be gathered from this place, that we are elected for faith fore-seene, it will be proued by the same place, that we are elected for sanctification or regeneration fore-seene, which doth not please *Arminius.*

He doth vrge that place of Saint *Iames, chap.* 2. *Hath not God chosen the poore of the world, rich in faith?* but in vaine: for therefore they are rich in faith, because

God

God hath giuen them faith, and he hath therefore giuen it them because they are elected. If I say, God hath elected the Saints which doe enioy glory, doe I therefore thinke that God elected them for the fore-seeing of the glory to come? And if it be lawfull for the *Arminians* to take these words of Christ, *I giue my life for my sheepe*; as being spoken by anticipation or preuention of those who were not yet his sheepe, but were to be: why may it not be lawfull for vs also to take these words, *God chose the beleeuers*: as being spoken by an anticipation, of those which doe not beleeue in act, but are considered as those who are to beleeue.

VII. *Vorstius* addeth, that *Mat.* 22. few are said to be elected, because few haue the wedding garment. But I deny, that this is to be found there: Christ shuts vp with this sentence, the parable of those that were called to the wedding, wherof only few obeyed him, calling them; *Many are called, few chosen*. In which words the reason is not yeelded, why he was cast forth that had not on the wedding garment, but why, of many that were called, there came but a few: Which thing, that the Reader might not obserue, *Vorstius* hath vsed a double deceit; for hee hath omitted those words, many are called, and then also instead of *Nam For*, he hath set downe, *Quia, because*; that he might perswade that here the cause was rendred, why he that was vndecently apparelled was cast out: for he knew that the particle, *Nam, for*, doth often set downe the note or marke, but not the cause, as *Mat.* 26. 73. and in many other places: but in this place, it is no doubt but that here the cause is signified: For the cause is noted

noted, why of ſo many that were called, ſo few followed him calling, *to wit*, becauſe although many are called, yet few are choſen. Whence it is manifeſt, that this place, if any other, doth hurt *Arminius*.

VIII. The other things which he doth heape vp, that hee might proue, that they that are elected, are thoſe that beleeue, are nothing to the purpoſe: For the elect are the beleeuers, and the beleeuers are the elect: But they are not elected, becauſe they are beleeuers, but that they might beleeue.

IX. There is no more force in the obiection which he bringeth out of the 2. *Pet. Chap.* 1. *Make your calling and election ſure*: Out of which words he doth inferre, that calling is before election. But S. *Peter* doth not here ſet calling before election, but the certainty of our calling, before the certainty of our election. I willingly acknowledge that that certainty is firſt in order: But that election is before calling, Saint *Paul* teacheth, *Rom.* 8. *whom hee predeſtinated hee called, whom he called he iuſtified, whom he iuſtified he glorified*: For, as iuſtification is before glorification, and calling before iuſtification, ſo predeſtination is before calling.

X. *Greuinchouius* againſt *Ames*, *Pag.* 171. doth thus diſpute. *I ſay that by your predeſtination the Goſpell is inuerted: For this is the ſentence of the Goſpell: If thou beleeueſt thou ſhalt liue: but this your predeſtination ſaith, if you are predeſtinated to life you ſhall beleeue.* I anſwer, it is one thing to inuert or turne the ſentence, another thing to ouerturne it: For this ſentence is conuertible, whoſoeuer is elected ſhall beleeue, and whoſoeuer doth beleeue is elected: For we ſpeak

Arnoldus after Arminius vſeth the ſame argument. P. 181.

of

of that faith which Saint *Paul*, *Tit.* 1.1. calleth the faith of the elect. Doe not the *Arminians* rather inuert the Gospell, which saith, that faith is of the elect; but they say, that faith is not of the elect, but that election is of the faithfull? That which *Grevinchovius* in that place doth stuffe in concerning reprobation, shall be examined in his owne place.

XI. The same man *pag.* 130. doth thus argue. *Salvation is the reward of faith*, 1 *Pet.* 1.9. *the crowne of righteousnesse, the reward of labour, the prize of our strife and finished course, the inheritance of the sonnes of God*, that is, *of the faithfull*, *Iohn* 1.12. *Gal.* 4.30. And because it is hard to see how these things can be drawne to election for faith fore-seene, seeing it is not there spoken of election, nor of faith fore-seene, he addeth these words, *Therefore Election to salvation is not the decree concerning the end of men, as they are men simply, but of the salvation of men, as they are such sort of men*, to wit, *of them that are faithfull, and of them that persevere in the faith*. This also we confesse in that sense which we said before; but it were better to say, *of them that were to persevere*, because God electing, doth not consider faith and perseverance, as a thing performed, but as a thing to be performed, and that by his bounty and gift.

XII. He further addeth, *The will of bestowing the reward, the wages, &c. doth necessarily presuppose the fore-seeing of faith, and perseverance in faith, by the covenant of the Gospell, if thou beleevest and dost persevere, thou shalt be saved.* Here you digresse from the question: For it was spoken of election for faith fore-seene; but you speake of salvation which is bestowed after

after faith. God electing to ſaluation, doth fore-ſee that faith will come before the obtaining of ſaluation, but he doth ſo fore-ſee it, that God fore-ſeeth that which he himſelfe is to worke, which to ſpeake properly is not to fore-ſee, but to will. Furthermore, eternall life, is called the reward of faith, becauſe it is not to be had, but after the fight of faith, neither can we come thither but by labour; but it is not giuen for the labour, neither are we choſen to ſaluation, for the fore-ſeeing of labour or faith; but God who doth predeſtinate vs to the reward, doth alſo predeſtinate vs to the fight: As *Paul* teſtifieth, *Phil.* 1. 26. *It is giuen to you in the behalfe of Chriſt, not onely to beleeue in him, but alſo to ſuffer for him.* It is alſo a kinde of reward freely beſtowed, as Saint *Ambroſe* teacheth, *Epiſt.* 11. *Lib.* 1. *The reward of liberality and of grace, doth differ from the ſtipend of vertue, and wages of labour.* In the meane while, the Reader ſhall note by the way, that the *Arminians* ſtriue for election, vpon the fore-ſeeing of workes: For eternall life in the holy Scripture, is called the wages or reward not onely of faith, but alſo of workes, of almeſdeedes, of patience; according to that of *Matth. Chap.* 19. *Call the labourers, and giue them the pay.* If therefore it may thence be proued, that election is for faith fore-ſeene, becauſe eternall life is called the reward of faith, why ſhall not the ſame election be for workes fore-ſeene, ſeeing eternall life is often called the reward of workes; eſpecially ſeeing to beleeue, is it ſelfe a worke, and that the chiefeſt worke, and the *Arminians* are of opinion, that we are iuſtified by faith, as it is a worke, as ſhall be ſeene in his owne place?

XIII. The same man, *P.*170. and 188. doth much please himselfe in this argument. *If predestination is such as you faine it to be, then the will of God, concerning the saluation of a man that is to be saued, is two-fold, and contradictory to it selfe: One, whereby hee doth will and ordaine saluation to him that doth not beleeue,* that is, *not for faith fore-seene: The other, whereby in time he will not saue the same man, vnlesse as he is faithful.* But I deny that these things are contrary: To elect to saluation him that doth not beleeue, that he may beleeue, and to will the saluation of him that beleeueth. So if a father should appoint his little soone of two yeares old, to the office of a Senator, or of a Pastor of the Church, and afterward should haue care to furnish with learning the same sonne, when he is growne great, that he might come to this office; doth this father will contrary things, because hee appointed him to this office at the first, being vnlearned, and afterward being learned?

XIV. The same man, *Pag.*194. doth thus dispute: *what men soeuer, and how soeuer qualified, and in what order soeuer, God in time doth saue the same men, and so qualified, and in the same order he hath decreed to saue; But in time he first giueth Christ, then according to his wise dome he doth iustly administer the meanes that are necessary to faith & repentance, both sufficiently & effectually, & them that repent & beleeue in act, he doth receiue into grace: And finally, those that persoure in faith he saueth. Therfore he hath decreed to saue in the same manner and order those men, and so qualified, or so ordered.*

Anſ. The maior proposition doth mingle false and true things together, that those that are false might lye

hid

hid in the multitude, nor is it in all respects true. There is no doubt, but that whatsoeuer men, & what sort of men God in time doth saue, the same men, & the same sort of men hee hath decreed to saue: But that God doth saue them in the same order in which he decreed, is one way true, and another way false. It is true, that God doth saue in the same order in which he decreed to saue; but it is not true, that God in executing or sauing, doth follow the same order which hee did in decreeing: For in decreeing, hee first thinkes of the end, before he thinkes of the meanes: Contrariwise, in executing, hee beginneth with the meanes and helpes, and finisheth in the end. So the Physitian doth first intend health before physicke, but in executing, hee doth first apply the medicines, before hee healeth. *Greuinchouius* therefore doth erre, who from the order which God doth follow in executing his decree, doth gather what should be his order in decreeing. In the meane while, by the way obserue in *Greuinchouius* the spirit of *Arminius*: Hee dares not say that God giueth faith, but that hee giues onely the meanes to faith, because hee will haue it to bee in the power of free-will to vse these meanes, and that faith is but the gift of God in part.

XV. The argument of *Arnoldus, pag.* 181. hath the same fault; *These things* (saith he) *are thus coupled together: that God will first haue one beleeue, before he will haue him be saued; whereas your predestination teacheth contrarily, that God doth first will to saue a man, & then he willeth that he should beleeue.* In these words he doth confound the order of decreeing, with the order of executing: for in the execution of his decree, God will first haue

him to beleeue, before he will haue him to be saued: but in decreeing, God doth first decree to giue salvation, before he decreeth to giue faith; and he first thought of the end, before he thought of the meanes.

XVI. The same man, *pag.* 195. doth contend that these are things incompatible, and which cannot stand together, that God would saue *Peter* absolutely, and that he would not saue him, but vpon the condition of faith. I answer, there is an homonymie and equiuocation in the word *absolutely*: If by *absolutely*, bee vnderstood certainly, precisely, or necessarily, these are not contrarie, to will to saue *Peter* certainely and precisely, and to will that *Peter* should bee saued by faith: Euen as these things are not contrary; To will absolutely that *Peter* should liue, and to will that hee should liue by foode and by breathing. But if by these words, *To will to saue absolutely*, bee vnderstood that God will saue without faith: then wee are slandered, for there is none of vs of this opinion, none beleeues it: but that this is the meaning of *Greuinchouius*, the following words declare, for he addes, *These things are contrary, to will that the same man should beleeue, and that he should not beleeue.* Which of vs, yea, what Christian hath euer said, that God doth will that a man should not beleeue in Christ? and yet hee doth ascribe that opinion to *Caluin*, citing in the margent his *Institutions*, *lib.* 1. *chap.* 18. §. 13. where there is no such thing, nor hath there beene any more rigid and precise maintainer of faith in Christ, than that holy man: Therefore after his sicke minde hath vomited out this poison against vs, hee triumphs, as of a thing well performed, as the Cock crowing vpon the dung-

hill;

hill; *These things* (saith he) *when you haue reconciled, I will say you are a great artist in reconciling.* But it was not for *Ames*, a man well deseruing of the Church, to labour in reconciling the doctrine of the Gospel, with the blasphemy of Sathan.

XVII. The sectaries are wont, after this manner, to accuse vs of ouerthrowing the Gospell: *The Gospell* (say they) *which on condition doth promise life to the beleeuer, cannot serue for the executing the decree whereby life is precisely appointed to certaine and determined persons.* But I affirme that it doth serue; because God promiseth life vnder a condition, which he decreed to worke in the elect. For what letteth that God should not promise life to him that beleeueth, and yet decree to giue faith to those certaine and determined persons which he hath elected?

XVIII. *Arnoldus, pag.* 52. hath these words; *If faith be an effect of election, it cannot bee comprehended in the decree of election.* But there is none of vs saith, that faith is comprehended in the decree of Election, but a purpose or will of giuing faith: And this will hath that respect to the decree of election, as the part to the whole; for the decree of the meanes to the end, is included in that decree by which the end is decreed; as in the will of building a house, the will of prouiding stones and timber is contained.

XIX. It is a thing of small moment, which they euery where beate vpon: *According to the Gospell* (say they) *faith is a condition required in sauing and electing, but not according to your opinion.* It is a calumny. Wee acknowledge that faith is a condition required in saueing a man, but not fore-required in electing him, as

Arminius would haue it: Faith is a thing without which God doth not elect, but not that for the foreseeing whereof he doth elect. That faith is required in election, although the Scripture doth not say it in the same words, yet it may be fitly receiued, and according to the meaning of the Scripture, if faith bee laid downe as a condition following election, and without which God will haue no saluation: No otherwise than breathing is a condition to life, although a man be first appointed to life, before to breathing.

XX. The *Arminians* in their Epistle against the *Walachrian* brethren, *p.* 43. doe thus explaine their opinion: *It seemeth most inconuenient to vs to affirme, that God in election did decree what hee himselfe would worke in man by his spirit: For by the decree of absolute election to saluation, the conferring of saluation alone, and not of faith is decreed.* This their false and foolish opinion they vphold by this argument: *Seeing that saluation and faith are most diuers predicates, neither do they make the same thing by it selfe, or by accident; it cannot possible bee, but that the decree of conferring saluation is one, the decree of conferring faith is another.* I answer: Although saluation and faith are diuers things, yet faith is a necessary meanes to saluation; and the decree of the end includes also the meanes; life and breathing are things no lesse diuers, than faith and saluation: and yet by the same decree, wherby one is appointed to life, he is appointed also to breathing, because breathing is the meanes to life.

XXI. This obiection of the *Arminians* is frequent, and worne out with vsing: *If God doth predestinate men to faith, as to the meanes by which they should come*

to

to saluation, it must needes be, that God should also predestinate the reprobates to incredulity & impenitency, as to the meanes by which they should come to damnation. But I deny that this followes; for here wee speake of the meanes which God himselfe doth supply, but incredulity and impenitency are meanes which man himselfe hath suggested of his owne. The meanes which God findes already made, are to be distinguished from those which he makes: God in predestinating, doth consider man as corrupt and lying in sinne; whence it comes to passe, that the meanes to damnation are already in man: neither is there any neede that they should be supplyed otherwise, much lesse by God, who neuer is the author of sinne. But seeing man is naturally destitute of the meanes of saluation, they cannot come to man, vnlesse God giue them. Neither is incredulity a condition required after the same manner in reprobates, as faith is in the elect; for that is a condition required before reprobation, but this is a condition following election: Thence it is, that incredulity and impenitency, are things deseruing reprobation, but faith is a thing not deseruing election nor saluation.

XXII. With that argument another also doth fall to the ground, which these Sectaries heape vp, euen with a loathsome repetition: *If God* (say they) *doth not elect for fore-seene faith, then hee doth not reprobate for fore-seene sinne.* But I deny that these things are alike, or that one followeth of another: for God foreseeth sinne, because he is not the author of sinne, but he doth not fore-see faith, but doth decree to worke it; and this which God decreeth, he doth not fore-see

it, but doth will it: if we would vse significant and fit words, and not purposely darken things by an improper kinde of speech. And truely the *Arminians* seeme to mee, to strike themselues with their owne stings: For if this reason of theirs preuaile, why may it not also be lawfull to reason thus. If God electeth without the respect of good workes (as *Arminius* will haue it) then also hee doth reprobate without the respect of euill workes: The consequence is the same, and yet the *Arminians* doe not admit this. *Arnoldus* after *Arminius* doth heape together many things, by which hee would get enuy to our cause, and would loade it with hatred; the knowledge whereof is worth the labour, for they are cloathed with much art, and searched colours: In the front hee doth place arguments by which he would proue, that our opinion is contrary to the wisedome of God.

XXIII. Hee therefore, *Page* 217. doth thus argue. *It is contrary to wisedome, first to ordaine absolutely to any one, that thing which is lost, and therefore is not at all, and then to decree that he should obtaine the same thing.* The same homonymie, is in the word *absolutely*, which we noted before in *Greuinchouius*, in the sixteenth obiection; the answer therefore may be sought for there. But it is not true that this is contrary to the wisedome of God, no more than absolutely to decree that one should recouer his lost health, and yet decree that hee should take physicke, and should obtaine helpe of the Physitian.

XXIV. Hee doth repeate the same argument in other words, in the same and in the following page, but that he also addes, *That it is contrary to the*

wise-

wisedome of God, to ordaine first who shall receiue the reward, before he ordaines on what condition they are to receiue it. But we doe not teach this: For, wee determine that all the decrees of God are eternall, as concerning the order, we doe not part these into two decrees, one whereof should be of the persons to bee saued, the other of the condition whereby they should be saued. By one and the same decree, God determined to saue certaine men by Faith: But if wee should speake as *Arnoldus* doth imagine, nothing would thereby bee derogated from the wisedome of God. The father doth often decree to giue something to his children, before he hath determined on what condition, or by what labour. In this place *Arnoldus* hath stuffed in many things of vnresistableness, and of reprobation, which we haue put off to another place: Therefore from the wisedome of God, he passeth to the iustice of God, which he doth contend to be violated by vs.

XXV. Therefore, *Pag.* 224. hee beginneth with a calumny. *You determine* (saith he) *that God decreed to saue some men without the beholding of Faith.* I say, he doth falsely accuse vs: For although God doth not elect vs for faith, yet hee doth elect vs to faith, and faith is a part of the definition of election. But if of two that are alike sinners, he electeth one to saluation, not considering obedience as a thing already performed, but electing him to performe obedience, God shall not therefore be vniust: for, concerning his owne he doth what he will, according to that, *I will haue mercy on whom I will haue mercy*, &c. It is enough that although hee giueth to the one the grace

that is not deserued, yet hee imposeth no punishment on the other but what is due. In the meane while the Papists haue cause to reioice, who haue found a patron of merit in *Arnoldus:* For it is said to bee merit, when the reward is giuen to any one for righteousnesse. Eternall life is a reward, and that it might bee giuen for righteousnesse, *Arnoldus* will haue it giuen for the beholding of obedience performed, therefore it is giuen to him that merits it.

XXVI. It is idle which he addeth, *Page* 225. *By the decree whereby God hath decreed to giue saluation to none but to him that beleeueth, he sheweth that he doth rather loue obedience, than the creature. But contrariwise by your decree, God is made to loue men, although they be sinners, rather than righteousnesse, which is contrary to iustice.* Surely these things are knit together with a very wicked art. For first, he imagines that we teach that God will saue other men than beleeuers. Secondly, he doth craftily compare that loue wherewith God loueth obedience, with that loue wherewith God loueth the creature: seeing the loue of obedience (which is the very iustice of God) is rather to bee compared with the loue wherewith God loueth his goodnesse and mercy. For although God loueth his owne iustice more than the creature, yet hee doth not loue his iustice more than his goodnes, by which he doth doe good to the creature: for God doth no lesse giue cleare and certaine proofes and effects of his goodnesse than of his iustice; which goodnesse is also a kinde of iustice, if iustice bee taken not strictly for that vertue, by which rewards are giuen to the iust, and punishments to the vniust; but for that generall ver-

vertue, whereby God doth do all things conueniently and as it is meete. And although all things are equall in God, yea all the attributes of God are one vertue, and the very essence of God, yet the Scripture doth extoll the goodnesse of God with farre greater praises than his iustice: So in the Law God doth visite the iniquity of the fathers vpon the children, vnto the third and fourth generation, but doth extend his mercy to thousands of generations. So, *Psal.* 36. The iudgements of God are compared to the mountaines, and his goodnesse to the deepe. And, *Psalme* 30. His goodnesse is extended to a life or an age, but his anger is restrained to a moment. Saint *Iames* doth consent to this, Chap. 2. v. 13. saying that mercy doth boast it selfe, and glory ouer iustice, because God hath manifested to vs more euident arguments of his goodnesse than of his iustice. God is therefore rightly called, *Optimus maximus, The most good, and the most great*; but most good is set first, and then most great. And if you would repeate the matter from the beginning, you shall finde that in the first place the decree of creating is to be laid down, in which there is goodnesse, but not iustice.

XXVII. *Arnoldus* doth more largely presse the same things, Chap. 9. where he saith that the iustice of God is violated by vs, while we will haue God to haue ordained men to saluation without the beholding of any obedience; which, as I haue already said, is not our opinion. I confesse indeede, that God doth loue his owne iustice more than man; but I deny that hee doth more loue the manifestation or execution of his iustice, than the manifestation of his mercy and good-

goodnesse towards man. God doth more loue that which is due to him by the creature, than hee doth loue the creature it selfe: But he doth not more loue that which is due to him from the creature, than hee doth loue that which he oweth to himselfe, *to wit*, the manifestation of his glory, by doing good to the creature: Surely there was danger that God could not maintaine his iustice, vnlesse these innouators had issued forth, who patronize his iustice, preferring it before his goodnesse and wisedome. And this is the place where *Arnoldus* will haue God to bee a debtor: *Iustice* (saith he) *doth appoint that God should giue to the creature, performing obedience, that which is his.* Neuer was any thing said more harsh by the most vehement maintainers of mans merits: Surely *Arnoldus* is prepared to say to God, giue me that which is mine, for this thy iustice requireth. O proudely spoken! But let vs proceed to other things.

XXVIII. A little after hee doth endeauour to proue that wee offend against the same goodnesse of God, in the doctrine of reprobation: But wee haue appointed a peculiar chapter for the examining of these things, as also there shall bee a place of examining those things which hee doth euery where without order stuffe in, of Reprobation, and of Free-will, and of Christ the foundation of election.

XXIX. It is not to bee omitted, that it is familiar with the *Arminians* to inuey against the doctrine of Election, which is beleeued in our Churches, and that vnder the pretence of piety, and exhortation to good workes. For they say that precise election doth extinguish all the endeauour of good workes, praiers, hea-

hearing of the word, and doth take away euery pious enterprise. For if one beleeue that hee were predestinated to faith, and to good workes, hee will leaue the care to God of mouing man infallibly, and would shake off all wholesome feare, because hee is perswaded that his saluation cannot be lost, nor his faith cast off. These and other things, borrowed from the *Pelagians*, and still warme from the anuile of the Papists, they carry about, as it were the Circensean pompe, with a great clamour. Also these crafty men speake this, as men taught by experience: For they say, that while they were of opinion with vs, they felt that vice growing on them by this doctrine, and that a languor and diminishing of the loue of God, crept vpon them, and that sometimes they felt some temptations of desperation: But as soone as they shooke off that opinion of precise election, they were healed of these diseases, and their piety grew hot. No doubt wee had bid piety and sanctity of manners farewell, if this Sect had not rose vp, which hath triumphed ouer vices, and hath raised vp piety, almost dead. I doe not search into their manners: thus much I say, their writings relish of anger, and are full of bitternesse.

But to the purpose. I deny that by our doctrine iust occasion of sinning is taken, and the raines let loose to intemperance: But nothing hath euer beene said so holily, nor so truely, which may not be drawne to the worser part, and be corrupted by a sinister interpretation. Saint *Paul* suffered the same calumny, who in the sixt Chapter to the *Romanes*, doth with an opportune prolepsis, and timely preuention, remoue

moue from himselfe this opinion, speaking thus; *Shall we continue in sin that grace may abound?*

XXX. Wee deny therefore that these things which they imagine, doe follow of our doctrine. If God hath predestinated any one to faith and repentance, he ought not therefore to be lesse carefull how hee may please God, and yeelde obedience to him. For, repentance is carefulnesse it selfe. They therefore so speake as if they should say, that the elect ought to want carefulnesse, because God hath predestinated them to carefulnesse.

XXXI. Neyther doth the beneficence and bounty of God, hinder the vigilancy and watchfulnesse of man. So God giueth vs our daily bread, and yet by this he doth not hinder our labour. Hee doth in vaine expect from God succours for his life, who doth sit idle with his armes a crosse. The same God which giueth vs foode, exhorts vs to labour: for his blessing doth not come vpon sloath, but vpon diligence.

XXXII. Furthermore nothing letteth, that a man should with less diligence follow that labour, the euent whereof is determined by the certaine decree of God, whether this decree be knowne to vs, or whether it be not knowne. Christ was not ignorant of the terme of his life vpon earth, and yet did hee auoide the dangers, and escaped the hands of the Iewes more than once. *Ezechias* being recouered from his disease, knew that he had yet fifteene yeares to liue, in which time it is no doubt, but he receiued foode, and had care of his health. God had reuealed to *Paul*, that none of the passengers that were in the same ship

should

should be drowned, and yet for all that, hee exhorted the Saylors to labour, and commanded them to bee kept in the ship, who having let downe the boate would haue fled. The *Arminians* will not deny, but that the euent of their warres, was determined by the purpose of God, yet they would not thence inferre, that it was in vaine to fight couragiously. The Scripture doth testifie in many places, that God hath set to euery one the limits of his life, and that the number of our daies is determined by the purpose of God, and yet he is not to bee dispraised, who sends for the Physitian in his sickneſſe, or hee, who before the battaile puts on armour: For the industry of man, must serue the decree of God; neyther is it right, that the liberality of God, should bee a cause of negligence to vs. So the infant moueth it selfe in the wombe, and doth it selfe helpe its owne natiuity, although that power which it hath of mouing, is from God. Surely, seeing faith and repentance are the meanes to saluation, nothing is so contrary to reason, as to vse the end for the abolishing of the meanes. Wherfore Saint *Paul, Philip.* 2. doth acknowledge that it is receiued from God, both to will and to doe, and yet in the same place hee doth exhort to worke out our saluation with feare and trembling; whom wee had rather beleeue than *Arnoldus*, whose words are these, *Page* 273. *It seemes to me, that the conscience of sinne, is altogether extinguished in him who knoweth that he is deliuered from sin, by the absolute and immutable ordinance of God.* What? Was the conscience of *David* hardned to sinne, or did he loose the sense of sinne, after that God signified to him by the Prophet *Nathan*, that he

he had taken away his sinne? No, he sorroweth, and doth grieuously lament his sinne: for griefe and repentance doth stick fast in the minde euer after pardon is obtained: So Saint *Paul*, 1. *Tim.* 1. saith, that God had mercy on him, and yet in the same place hee doth detest his sinne.

XXXIII. Wee are to thinke the same thing concerning prayer, as concerning the labour and endeauour of good workes: For we doe rightly and piously aske of God those things which are determined by his certaine purpose: For God who hath determined to doe good to vs, will giue that good to our prayers, and not to sloathfulnesse and security. *Iosaphat* did not in vaine pray before the fight, 2. *Chro.* 20. although hee was not ignorant that God had already decreed what should be the euent of the battell. The Apostles knew well enough that their sinnes were forgiuen them by God, and yet they did daily pray, *Forgiue vs our trespasses.* Christ did not doubt of his resurrection, and of the obtaining of glory after the combat, and yet he did pray by night, and went aside into the mountaine to pray.

XXXIV. I let passe, that euery man, euen the best, is obnoxious and subiect to temptations, which assailing him, hee is to flye for the helpe of God, lest his faith faile, or sloathfulnesse and negligence creepe vpon him.

XXXV. Doth not Saint *Paul* also witnesse, *Rom.* 8. that the holy Ghost prayeth in vs, and doth suggest sighes and prayers? whence hee is called by *Zacharie, the spirit of supplication, Zach.* 12. 10. Which seeing it is the effect of the good pleasure of God, and

and the fruit of election, it were a maruaile if election it selfe should keep vs back from prayer.

XXXVI. And if any man that is elected doth yet doubt of his saluation, he hath somewhat to aske of God, *to wit,* πληροφορίαν, a full perswasion, and the sustaining of his staggering faith, and the increase of charity and zeale, and the obtaining of glory, and if he be certaine of his saluation, hee must aske the increase of this confidence, hee must aske perseuerance in faith and good workes, hee must pray to bee kept backe from sinne, to which he feeleth himselfe prone: he must pray for the fulfilling of the promises of God, hee must pray against the temptations of Sathan, who although hee cannot ouerthrow the elect, yet he doth prick their heele, and doth dig into them with his goades.

XXXVII. That is of the same lumpe, wherewith *Arnoldus* from *Arminius, pag.* 304. doth vpbraide vs. *Your doctrine* (saith hee) *doth make the seruants and Ministers of God sloathfull in their ministery, because from thence it followeth that their diligence can profit none, but those whom God will absolutely saue, and who cannot perish; and againe their negligence can hurt none but those whom God will absolutely destroy, and who cannot be saued.* The *Pelagians* obiected the same things to Saint *Austin, Lib de bono perseu. Chap.* 14. Whereunto wee haue already largely answered: For the same reasons which stirre vp the carefulnesse of the hearers to repentance and good workes, are also of power to stirre vp Pastors diligently to vndergo their office, and to prick forward their hearers to repentance: For although the elect cannot perish, yet wee know

Augustin. de bono perseu. cap. 14. *Aliud est praedestinationis destinatorum vtilitati praedicationis aduersari.*

know that God doth bring the elect to ſaluation, by the Word and Sacraments, and by the Miniſtery of the Goſpell, whoſe decree our obedience muſt ſerue.

And although the Miniſter of the Word, dealing perfunctoriouſly and careleſly, cannot cauſe, that hee that is elected ſhould periſh, yet hee hurts himſelfe, and ſhall beare the puniſhment of that negligence in the day of iudgement. Therefore although he did not hurt others, yet hee ſhould very much wrong himſelfe. Saint *Paul*, a moſt vehement maintainer of election, doth profeſſe that he *endureth all things for the elect, that they may obtaine ſaluation.* 2. *Tim.* 2. 10.

XXXVIII. As concerning the Reprobates, if this reaſon of *Arminius* preuaile, by the like reaſon we ſhall neyther eate nor drinke, nor ſhall parents bee bound to be carefull of the health of their children; becauſe this negligence can hurt none but them whom God will haue to periſh, who by his decree hath ſet ſure bounds to the life of euery particular perſon, which cannot be pulled backe, nor paſſed ouer. And if it were manifeſt to the Paſtors, which of their flocke were Reprobates, then there were ſome colour for the doubting, whether they ought to bee carefull for the ſaluation of them that are Reprobates: But ſeeing that this is vnknowne to them, they ought to ſcatter the ſeede of the Word euery where, and leaue the euent to God.

XXXIX. *Arnoldus*, *Page* 307. ſaith that, which in my iudgement is exceeding bad: *If any one* (ſaith he) *ſhould teach, that God himſelfe hath preciſely appointed to nouriſh one for ſome time in this life, & that he*

he would so prouide the bread wherewith he should be nourished, that he could not but haue it aboundantly: I grant that such a one neede not be warned that hee should be carefull, how to prouide himselfe bread. But I affirme, that such an one needes, and ought to be warned to prepare himselfe bread; because the same God who doth promise bread, and hath decreed to giue it, doth also declare in his word that he will giue this bread to our labour, and by the meanes of our carefulnesse: Therefore he that will giue the bread, doth also giue strength, will and industry, whereby this bread should be prepared. So that *Arnoldus* yeelds that to himself, which no man in his right sense, would yeeld to him.

XL. Furthermore, the certainty of Election may be taken two manner of waies, eyther for the immutability of the decree of God, or for that certaine perswasion, whereby any one doth beleeue that he is elected: Of the former kinde of certainty, it is onely spoken here, the latter doth require a peculiar treatise: But by the way, we say that we beleeue none of those things which *Arnoldus* doth falsely attribute to vs, whereof this is one; that all men are bound to beleeue that they are elected to eternall life: Nay, we teach, that he that will not beleeue in Christ, and repent, is bound to beleeue that saluation gotten by the death of Christ, doth not pertaine to him: Of the same stamp is that calumny, when he saith, that we command wicked men to be secure, as they that can lose saluation by no euill deedes. Fie on that abhominable doctrine. To say, *I am elected, therefore I may be wicked*, is the speech of a reprobate man, who

will therefore be wicked becauſe God is good. By this meanes, that loue wherwith God in Chriſt hath loued vs, which is the moſt vehement incitation to loue God, is turned into a pillow, on which prophane ſecurity may ſleepe. Whoſoeuer God hath elected, he hath giuen him, or will giue him, the holy Ghoſt, by which he abſtaineth from ſo prophane a thought. So him whom hee hath appointed to life, he hath appointed alſo to foode and to breathing. He were ridiculous who ſhould ſay, if God hath decreed that I ſhould liue till I am eight yeeres old, what neede I eate, ſeeing it cannot be but I muſt liue ſo long? Surely the deſtruction of ſuch a man is neere; for God hath determined to vſe this his ſenceleſſe peeuiſhneſſe to puniſh him.

XLI. In the mean while we admoniſh, that the certainty of the election of ſeueral perſons, is carefully to be diſtinguiſhed from that certainty wherby ſeueral men beleeue themſelues to be elected: The former is the certainty of the decree, the latter is the certainty of faith. For if *Arminius* could proue, that piety and the endeauour of good works, is extinguiſhed by the perſwaſion of election, yet it would not thence follow, that the decree of God concerning the election of particular perſons, is not certaine & preciſe: But it would onely follow, that this decree is not to be beleeued by vs to be certain. Whence it appeares how ill *Arminius* and *Arnoldus* do reaſon, who thereby inferre that the decree of God, concerning the election of particular perſons, is not abſolute nor preciſe, becauſe the confidence of election, doth make ſome men more negligent to the workes of piety.

XLII. Adde

XLII. Adde to these, those things which we haue laid downe in the second Chapter, where we haue shewed how many waies the doctrine concerning election, is profitable to good manners, and to the discipline of piety, which notwithstanding we would haue thus to be taken, not that euery one is to expect a reuelation of this election, but the Gospell is to be heard, and this promise, whereby God doth promise life to them that beleeue, is throughly to be fastned in our minde, and to be embraced with our whole heart: By which perswasion, whosoeuer shall feele himselfe to be liuely affected with the loue of God, and to be driuen to repentance, shall easily gather that he is elected, and that the thing promised in the Gospell doth belong to him. For although election is in nature before faith and repentance, as the cause from whence these vertues flow, yet faith and repentance is better knowne to vs, and we are alwaies to proceede from the things that best are knowne: whence it commeth to passe, that many times we goe to the cause, by the effects, which order in the schooles is called *Resolutiuus*.

XLIII. And if we would imitate *Arminius*, it were an easie thing to lay these things vpon him, and to teach how many wayes his doctrine doth offend against the wisedome and goodnesse of God, and therefore also against his iustice: How many wayes occasion may thence be taken either of distrust or of frowardnesse, by what meanes it doth blow vp a man while he burst, and lift him vp on high, that it might throw him downe headlong; For, one that is filled with *Arminianisme* may say thus. God indeede is

willing to saue me, but he may be disappointed of his will, hee may be defrauded of his naturall desires, which are farre the best: Those whom God will saue by his Antecedent will, he will destroy by his Consequent will: Also his election doth rest on the fore-seeing of mans will; I were a miserable man, if my saluation depended vpon so vnstable a thing. The same man will also reason thus; God giueth to all men sufficient grace, but he hath not manifested Christ to all men, therefore there is some grace sufficient without the knowledge of Christ. Also the same man will easily beleeue that God doth mocke men, for he hath learned in the schoole of *Arminius*, that God doth seriously desire & intend the saluation of all and singular men, and yet that neuertheless he doth call very many by a meanes that is not congruent, *that is*, by a meanes, in a time and measure, which is not apt nor fit, by which meanes, whosoeuer is called, doth neuer follow God calling. But what doe I know, whether he calleth by a congruent and agreeable meanes or no? Adde also these famous opinions, that vnregenerate men doe good workes; that they are meeke, thirsting after and doing the will of the Father; that faith is partly from grace, and partly from free-will: Nay, what? that any maintainer of the sect of *Arminius*, shall dare to set lawes to God himselfe, & to say that God *is bound* to giue to all men power of beleeuing? And that the iustice of God doth require, that he may giue to man that which is his owne, and that man himselfe may determine and open his owne heart to receiue the word of God. O your fidelity! Are these your famous incitations

incitations to holineſſe of life? Doth *Arminius* traine vp men to piety by theſe inſtructions? Surely if any one is ſtirred vp to good workes by theſe things, he is thereby the more corrupted. For, God had rather haue ſinnes with repentance, than righteouſneſſe with pride. God will not ſtirre vp men to repentance, with the loſſe either of our faith or his glory: Nor are we onely to doe our endeauour that men be ſtirred vp to repentance, but we muſt alſo ſee that it be done by meanes that are conuenient, and not contumelious againſt God.

CHAP. XXV.

Whether Chriſt be the cauſe and foundation of Election.

I WE ſay that no man is ſaued but by and for Chriſt, and that Chriſt is the ranſom, & price of our redemption, the foundation and meritorious cauſe of our ſaluation: But we doe not ſay that he is the cauſe of election, or the cauſe why of two conſidered in the corrupted maſſe, one is preferred before another. There are not wanting examples of moſt wicked men, to one whereof (God ſo diſpenſing) the Goſpell hath beene preached, whence it came to paſſe that he was conuerted and did beleeue, but to the other the Goſpell hath not beene preached: The Scripture doth not ſay that the death of Chriſt is the cauſe of this, but doth fetch the cauſe from the good pleaſure of God, who hath mercy on whom he will: For the loue of the father doth alwaies goe before the mediation of the ſonne, ſeeing that the loue of the father

to the world, was the cauſe why he ſent his ſonne.

Yea truely, ſeeing Chriſt himſelfe, as he is man, is elected, and the head of the elect, he cannot be the foundation and cauſe of election: For as hee is the head of men, as he is a man; ſo is he the head of them that are predeſtinated, as he is a man predeſtinated to ſo great honour, which came to him by the meere grace of God.

II. Wherefore the Apoſtle calleth Chriſt λύτρον, the price of our redemption, and, ἱλασμὸν, the propitiation, *Coloſſ.* 1. *Rom.* 3. but he doth not ſay that he is the cauſe why ſome men ſhould be elected rather than others.

III. Reaſon it ſelfe doth conſent. For as the recouery of the ſicke-man doth in the intention alwaies goe before the vſing of the Phyſitian; ſo it muſt needes be, that in the minde of God, the thought of ſauing men was (not in time, but in order) before the thought of ſending the Sauiour.

IV. Adde to theſe, that the mediation and redemption of Chriſt, is an action whereby the iuſtice of God is ſatisfied, which is not ſignified by the word Election; for it is one thing to be a mediator, and another thing to be the cauſe of Election, or of the preferring of one before another in the ſecret counſell of God: Whence it is, that Chriſt is the meritorious cauſe of our ſaluation, but not of our election; which is as much as if I ſhould ſay, that Chriſt is the foundation and cauſe of the execution of the decree of Election, but not the cauſe of Election it ſelfe.

V. It is of no ſmall moment that Chriſt, *Iohn* 15. 13. ſaith

ſaith, *That he layeth down his life for his friends*: & chap. 10. v. 11. he calleth himſelfe *the good ſhepheard, that layeth downe his life for his ſheepe*: And if Chriſt be dead for his friends, and for his ſheepe, it muſt needs be, that when he died for them, he did conſider them as being already friends and ſheepe, although many of them were not then called; as Chriſt himſelfe doth teſtifie, who in the ſixteenth verſe of the ſame chapter doth call thoſe alſo his ſheepe, who were not yet conuerted. And if Chriſt dying for vs, conſidered vs as his friends and ſheepe, it is plaine, that before the death of Chriſt, there was already diſtinction made betweene his friends and enemies, betweene the ſheep and goates, and therefore that the decree of Election was in order, before the death of Chriſt, and that the opinion of *Arminius*, is to be hiſſed out, as an opinion ſubuerting the Goſpell, whereby hee thinkes that the election had not place when Chriſt died. Certainly he that died for his ſheepe, died for the elect, and not for them who were to be elected after hee was dead.

By theſe things it is plaine, that by thoſe friends and ſheepe for which Chriſt died, are not vnderſtood thoſe, onely, who loue God and follow Chriſt, but all thoſe whom God loueth, and whoſe ſaluation he decreed; for whom Chriſt died when they did not yet loue God, and when they were enemies to him. And therefore they are called enemies, *Rom.* 5. 10. becauſe they did not loue God, but yet euen then they were highly loued by God, and were appointed to ſaluation in Chriſt. For in a diuers reſpect they were both friends and enemies, ſheepe and goates: Friends,

becauſe God loued them, enemies becauſe they did not yet loue God.

VI. Neither is iniurie done to Chriſt, if the loue of the Father, and his good pleaſure be ſaid to goe in order before the decree of ſending his Sonne, ſeeing Chriſt himſelfe doth witneſſe it, *Iohn 3.16. God ſo loued the world, that he gaue his onely begotten ſonne, &c.* where the loue of the father is manifeſtly ſet before the ſending of the ſonne, which is ſo to be vnderſtood, as that the ſonne is not excluded from the act of election it ſelfe; ſeeing that he alſo is one God with the father, but this was done by him, not as he is Mediator, but as he is God.

VII. Neither is any iniury done to Chriſt, if the will of the father concerning the ſauing of men, be ſaid to goe before the redemption of Chriſt, ſeeing that this redemption is alſo after ſinne: for the diſeaſe is before the medicine.

VIII. Nor is any thing detracted from the greatneſſe of the price of our redemption, if his will who offered the price, be ſaid to goe before it.

IX. The very definition of the decree of election, doth proue this thing; for election is the decree of ſauing certaine men by Chriſt: in which definition, Chriſt is laid downe, not as the cauſe of election, but as the meanes of the execution of it, and as the meritorious cauſe of ſaluation.

X. It is maruailous, how much the *Arminians* inſult here: For, becauſe wee make the loue of God to goe (not in time, but in order) before the mediation of the ſonne, they ſo deale with vs, as if we taught, that

that God loued vs without Chriſt, and as being conſidered without faith in Chriſt; which doth differ as much from our opinion, as that which doth differ moſt. Be it farre from vs, that wee ſhould ſay, that God would euer beſtow ſaluation vpon vs, but that together and in the ſame moment he conſidered vs in Chriſt, as being to be ſaued by him: Nor was there any cauſe why we for that thing ſhould be accuſed of Sicianiſme; we haue nothing to do with that Alaſtor and helliſh monſter, which doth altogether ouerthrow the benefit of Chriſt: But it is one thing to ſay that the loue of the father doth, in order, goe before the mediation of the ſonne; and another thing to ſay that God loueth vs without the ſonne. It is one thing to diſpoſe the thoughts of God in order, and another thing to ſeparate them, and pull them aſunder. *Arminius* who in the beginning of his booke againſt *Perkins*, calleth himſelfe a witty fellow, doth craftily, yea wickedly catch at, and hunt after points of priority in order, to pull aſunder thoſe things which cannot be ſeparated. He doth therefore as much as if one ſhould ſay, that the thought of creating man, was firſt in order, in God, before the thought of adorning him with holineſſe and righteouſneſſe, & would thence inferre that God would firſt create man not iuſt, or firſt to haue conſidered him as not holy. If any man ſaith that in the decree of God, the thought of ouerthrowing of the world, was before the thought of ouerthrowing it by fire, hee doth not therefore ſay, that God firſt thought of ouerthrowing it without fire. All the purpoſes of God are eternall, although there be a certaine order

and

and dependency betweene them.

XI. That place of Saint *Iohn*, Chap. 3. vexeth *Arminius*: *God ſo loued the world, that hee gaue his only begotten ſonne, &c.* where the loue of God is laide downe, as the cauſe by which it came to paſſe, that he gaue the ſonne: He doth therefore endeauour to delude ſo direct a place by a witleſſe cauill, *That loue* (ſaith he) *is not that by which hee will giue eternall life; which appeareth by the very words of* Iohn, *who doth ioyne faith betweene this loue and eternall life.* The Reader therefore ſhall obſerue, that *Arminius* himſelfe doth acknowledge, that there is a kinde of loue of God towards men, which doth goe before his decree of ſending his ſonne. But hee ſaith that God by that loue is not willing to giue eternall life. What then wil hee doe by it? for this thing he ought to ſhew. Will God by that loue, leaue men in death? Is it poſſible that God ſhould loue the creature, created by him to life, but he muſt needes by the ſame loue, will that it ſhould liue? I am aſhamed of ſo weake a ſubtilty. Yea truely, in that he ſent his ſonne, by that loue it is ſufficiently manifeſt, that by that loue he was willing man ſhould be reſtored to life: But (ſaith he) faith commeth betweene that loue and eternall life: What then? Cannot I will the recouery of him that is ſicke, although the Phyſitian come betweene my will and his recouery. Surely he maketh thoſe things oppoſite and contrary, which are appoſite, and ioyned together. But I doe not ſee how he rather fauoureth *Socinus*, who ſaith that Chriſt is not the cauſe of Election, than he that ſaith that Chriſt is not the cauſe of the loue whereby God would ſend Chriſt into

into the world, and prouide for vs a redeemer: Or why there ſhould be a greater offence in making the redemption of Chriſt to be the *medium*, and meane betweene the loue of God, by which hee elected vs, and betweene our ſaluation, than if it be made the *medium*, a meane betweene the loue of God, by which he will giue Chriſt for vs, and betweene our ſaluation: For on both ſides redemption is made the meanes, and not the firſt cauſe. Let vs not therefore enuy God the father this praiſe, that his good pleaſure ſhould be made the fountaine and firſt originall of our Election.

XII. Obſerue moreouer that that Election, whereof *Arminius* will haue Chriſt to be the foundation, is that generall election, whereby all men are conditionally elected, which ſeeing wee haue largely confuted, Chap. 18. whatſoeuer the *Arminians* doe bring to proue that Chriſt is the foundation of election, doth vaniſh away. Surely there was no cauſe why they ſhould ſo earneſtly labour to proue that Chriſt was the foundation of that election, by which *Pharaoh* and *Iudas* were elected: Of which imaginary election, he ſhall haue the true character and portraiture, who hath brought in God ſpeaking thus: *I decreed to ſend my ſonne to ſaue all men who ſhall beleeue, but who and how many they ſhal be, I haue not determined; onely I will giue to all men ſufficient power to beleeue, but he ſhall beleeue who will himſelfe.*

XIII. *Arminius* doth defend himſelfe againſt ſo euident a truth, by one little word of the Apoſtle, *Epheſ.* 1. 4. *He hath elected vs in Chriſt*: But it is one thing *to be elected in Chriſt*, and another thing to be elected

elected for Chriſt, ſo that Chriſt ſhould be the cauſe why one is elected rather than another. The meaning of the Apoſtle is cleere. *To elect*, is nothing elſe than *to appoint to ſaluation*. Therefore to elect in Chriſt, is to appoint to ſaluation, to be obtained in or by Chriſt: For whoſoeuer God hath decreed to ſaue, he hath giuen them to Chriſt, and hath conſidered them as ioyned to Chriſt. He ſeeketh a knot in a bulruſh, who by farre fetched interpretations would darken that which is perſpicuous and plaine.

XIV. For a foundation of this their opinion, *Arminius*, and after him *Arnoldus*, doth lay this propoſition: *That Predeſtination is the foundation of Chriſtianity*. This demand he will haue to be granted him, for he doth not proue it; no otherwiſe than if one in the beginning of a diſputation, would obtaine by ſuite, and would deſire that it might be granted him, *that a circle hath corners*. This is a great demand, and that which I thinke no man would grant him, who knoweth what predeſtination is, and what is the foundation of Chriſtian Religion. The foundation of Chriſtian Religion is, to acknowledge that Chriſt, the onely ſonne of God, is ſent from the father, that *whoſoeuer beleeueth in him, might not periſh, but haue euerlaſting life*. It muſt needes be, that the foundation of Chriſtianity be the rule of faith, on which the faith of Chriſtians muſt reſt; but predeſtination is not the rule of faith, but the action of God, whereby he determined to ſaue certaine men by Chriſt. Farre be it from vs that wee ſhould ſay, that the ſecret decree, by which ſeuerall men, as *Peter*, or *Charles*, &c. are elected, is the foundation of Chriſtianity.

ſtianity. Whoſoeuer would from thence beginne to teach Religion, and would beginne the elements of Chriſtian faith at this decree of Predeſtination, hee ſhould eyther, by the darkeneſſe caſt before him, tremble at the very entrance, or ſhould fall downe right, as being taken with giddineſſe. Whatſoeuer things therfore *Arnoldus* doth build on ſo falſe a propoſition, doe of themſelues fall to the ground, ſo that we neede not ouerthrow thoſe things, which of themſelues will fall downe. Further alſo he doth impugne and ſtriue againſt that thing which is not beleeued by vs, *to wit*, that we are loued by God without Chriſt; onely the ambiguity wherwith he would deceiue the Reader, is to be noted, when he ſaith, *Page* 171. *That Chriſt is the foundation of our receiuing into grace, and into the loue of God.* If by receiuing into grace and loue, he vnderſtand the reconciliation by his ſatisfaction performed for vs; I confeſſe that Chriſt is the foundation of that receiuing into grace, and of that loue: But if by receiuing into grace and loue, be vnderſtood that loue of the Father, by which hee would ſend his ſonne to ſaue vs (which is the greateſt loue of all, and the fountaine of all good) certainely *Arminius* himſelfe would not haue Chriſt to be the foundation of that loue; and yet by that very ſame loue, God choſe from eternity whom he would.

XV. I doe not ſearch into that which *Arminius* boldly and rathly hath dared to ſay, that God could not ſaue vs otherwiſe than by Chriſt, nor had he any other meanes for the ſaluation of man. *God could not* (ſaith he) *will eternall life to any one without the reſpect of a mediator*: And the *Arminian* conferrers

at

at the Hage; *It is impoſsible for God to decree ſaluation to ſinners, but that he muſt before haue decreed the ſatisfaction of his iuſtice:* Now they ſpeake of the ſatisfaction of Chriſt. Surely they doe boldly and raſhly containe the wiſedome of God within limits, and if this thing were true, yet it were not for man to ſpeake ſuch things: It is ſufficient that God hath followed the moſt conuenient way, and then which none is better. By the way it is to be obſerued, that this opinion hath not pleaſed *Vorſtius.* He, *Page 33. diſput. de Deo,* doth affirme, *That it was lawfull for God to relent or yeelde ſomewhat of his owne right, noleſſe then to retaine or purſue that which is his right.* And *Page. 399. It is falſe to ſay, that no ſinne could be let paſſe vnpuniſhed by the iuſtice of God.*

XVII. The conferrers at the Hage doe thus argue: *If the decree of Chriſt the Sauiour, be after the decree of the election of ſome particular perſons to ſaluation, then God decreed the ſaluation of ſome particular perſons, in order before he decreed the ſatisfaction of his iuſtice.*

Here is a mainfold deceit: For the decree of ſauing certaine men, and the decree of ſending Chriſt to ſaue them, they make two decrees, when it is but one; for election is the decree of ſauing certaine men in Chriſt. It is not one decree by which God hath appointed man to life, and another, by which he hath appointed him to breathing. There is another fraud in that they compare the ſaluation of ſeuerall men with the ſatisfaction of Gods iuſtice, when the compariſon was to be made, of the manifeſtation of the goodneſſe of God, by which hee doth ſaue ſeuerall men, with the ſatisfaction of his iuſtice. It is not inconuenient

conuenient if God be ſaid firſt to haue decreed the manifeſtation of his goodneſſe, before the ſatisfaction of his iuſtice. Adde to theſe that they doe craftily vſe theſe words, *the election of ſome particular perſons*, to extenuation and contempt; for theſe ſome particular perſons, are the Church of the Elect, whoſe ſaluation is of ſo great account with God, that for the ſaluation thereof, he would ſatisfie his own iuſtice: Whence it followeth, that God, that he might declare his goodneſſe, did firſt intend their ſaluation, before the ſatisfaction of his iuſtice.

CHAP. XXVI.

Of Reprobation.

I. THE doctrine of Reprobation, is ſo farre profitable to the elect, in as much as by the compariſon of the lot of Reprobates with theirs, they are ſtirred vp to the praiſe and admiration of the bounty of God towards them. Then alſo when the pledges of Election, doe begin to faile, and the ſpirit of adoption is grieued by the luſts of the fleſh, it is profitable to the faithfull to be ſtriken with ſome horrour, and to be ſtirred vp to try themſelues, whether they proceede in regeneration, or whether they grow worſe and fall backe, that ſo pricks and incitements might be put to them that are ſloathfull.

II. The very word election doth proue, that there are ſome that are reprobates; for there were not ſome elected, vnleſſe the reſt were paſſed by & reiected. The Scripture

Scripture maketh mention of Reprobates, 1. *Pet.* 2. 8. *which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.* And *Iude* 4. *Certaine men are crept in vnawares, who were before of old ordained to this condemnation.* Theſe in the *Reuelation* are noted out vnto vs, by thoſe who are not written in the book of life, the number of whom Chriſt doth inſinuate to be very great, when he ſaith, *Many are called, few choſen.* The ſame is proued by experience: For, not onely before the comming of Chriſt, but alſo at this time there are very many nations to whom the name of Chriſt is not knowne, without the knowledge of which there is no ſaluation.

III. Reprobation is the decree of God, by which from eternity he decreed, not to giue to certaine men his grace, by which they might be freed from their engrafted depravation, and from the curſe due to them, and appointed them to iuſt and deſerued puniſhments for their ſinnes.

IV. The definition of *Thomas* doth not pleaſe me, who ſaith that the decree of Reprobation is *the will of permitting one to fall into ſinne, and of laying vpon him the puniſhment of damnation for his ſinne:* For the permiſſion whereby God doth permit, doth not belong to predeſtination, but to his prouidence, although it ſerue to predeſtination.

V. It is the opinion of the *Arminian* ſect, that Reprobates may be ſaued: *For* (ſaith *Arminius*) *that decree is not of the power, but of the act of ſauing.* Very ill ſpoken: For where the act of God is determined by his decree, in vaine is the power by which this act may be reſiſted. This opinion doth draw with it other

other opinions no better than it ſelfe, for errors are tyed together among themſelues like ſerpents egges: For if a Reprobate may be ſaued, he that is not written in the booke of life, may effect that hee be now written in, and ſo the number of the elect will not be certaine, nor the decree of Reprobation be irreuocable and peremptory (as they ſpeake) vnleſſe after finall perſeuerance in incredulity. Alſo hence it wil follow, that a reprobate may, if he will, obtaine faith, and conuert himſelfe: whence it would come to paſſe, that faith ſhould not be of the meere grace of God, which wee ſhall ſee hereafter to be the opinion of *Arminius*.

VI. God is, after the ſame manner, the cauſe of Reprobation, as the Iudge is the cauſe of the puniſhment of them that are guilty, and ſinne is the meritorious cauſe. Seeing therefore the conſideration of ſinne doth moue the Iudge, and the Iudge doth condemne to puniſhment, it appeareth that ſinne is the remote cauſe of damnation, and not onely a condition neceſſarily fore-required, and that the Iudge is the next and neereſt cauſe.

VII. Furthermore although, ſinne be the cauſe of appointing to puniſhment, yet it is not the cauſe of the difference betweene the Elect and Reprobate. For examples ſake: Two men are guilty of the ſame crime, and it pleaſeth the king to condemne one, and to abſolue and free the other; his ſinne indeede that is condemned is the cauſe of his puniſhment, but it is not the cauſe why the king is otherwiſe affected to the other than to him, ſeeing the fault on both ſides is alike: The cauſe of the difference is, that ſome-

thing ſteppeth betweene, which doth turne the puniſhment from one of them; which in the worke of predeſtination is nothing elſe but the very good pleaſure of God, by which of his meere good pleaſure, he gaue certaine men to Chriſt, leauing the reſt in their inbred corruption, and in the curſe due vnto them. For which difference, it is great wickedneſſe for vs to ſtriue with God, ſeeing hee is not ſubiect nor bound to any creature, and puniſheth no man vniuſtly, giuing to one the grace that is not due, and impoſing on the other the puniſhment that is due.

VIII. Here it is demanded what is that ſinne for which God doth reprobate, *to wit*, whether men are Reprobated onely for the ſinne which is deriued from *Adam*, and for that blot which is common to Reprobates with the elect, or whether they are alſo reprobated for the actuall ſinnes which they are to commit in the whole courſe of their life. The anſwer is at hand: For although naturall corruption be cauſe ſufficient for Reprobation, yet it is no doubt but that God hath decreed to condemne for the ſame cauſe for which hee doth condemne; and he doth condemne the Reprobates for the ſinnes which they haue committed in act: For in hell they doe not onely beare the puniſhment of originall ſinne, but alſo of actuall ſinnes: Therefore alſo God hath appointed them to damnation for the ſame ſinnes. Now to Reprobate, and to appoint to puniſhment, are all one. God doth ſo execute any thing in time, according as he from eternity decreed to execute it: Now he doth puniſh in time for actuall ſinnes, therefore alſo

alſo hee decreed from eternity to puniſh for them. Thence it is that the puniſhments of the men of Capernaum, was to be greater than the puniſhment of the Sodomites, and the puniſhment of him that knew the will of his Maſter, greater than the puniſhment of him that knew it not, becauſe there is a great difference betweene the actuall ſinnes for which they are puniſhed. Nothing hindreth, that God conſidering a man lying in his naturall corruption and depravation, ſhould not alſo conſider him as polluted with thoſe ſinnes which he was to commit by that naturall depravation.

IX. *Arminius* doth not thinke that any man is Reprobated for originall ſin, for he contends that Chriſt hath obtained the remiſſion of it for all mankinde. But he will haue man to be reprobated onely for the fore-ſeeing of actuall ſinnes, *that is*, for the breach of the law, and the contempt of grace: In which thing he doth ſeeme not to be conſtant to himſelfe. For ſeeing all actuall ſinnes doe flow from originall ſin, it cannot be, that the cauſe and fountaine of actuall ſinnes ſhould be remitted by God, and yet the ſinnes that flow from thence ſhould not be remitted: As if God ſhould forgiue a man intemperance, but ſhould puniſh him for adultery; for actions doe flow from habits and naturall inclinations, as the ſecond acts doe flow from the firſt.

X. Without doubt incredulity, and the reiection of the Goſpell are among the ſinnes, for which any one is reprobated; For by this reiection wee ſin againſt the Law, by which God will iudge vs: For the law commandeth that God be loued with all our

heart, and that he be obeyed in all things, and without exception, and therefore alſo that he be beleeued when he ſpeaketh, and that hee be obeyed when hee commandeth vs to beleeue, whatſoeuer it ſhall be which he ſhall eyther command or ſhall ſay.

XI. That hee ſhould be Reprobated for reiecting the Goſpell, and deſpiſing the grace of Chriſt, to whom the Goſpell was neuer preached, is againſt all reaſon: For, whom the Goſpell doth not ſaue, it leaueth vnder the law, to be iudged by it, which law doth then binde a man to beleeue in Chriſt, when Chriſt is preached to him: Nor is it the Schoole-maſter to Chriſt, but to them who haue meanes to come to the knowledge of Chriſt; After the ſame manner as the law did not binde them to beleeue the prophecy of *Ieremy*, who neuer heard of the name of *Ieremie*, nor could it be knowne to them.

XII. And although reprobation cannot be ſaid to be the cauſe of ſinne, becauſe ſinne goeth before reprobation, yet it cannot be denied but that reprobation, is the cauſe of the denying of grace, and of the preaching of the Goſpell, and of the ſpirit of adoption, which is peculiar to the elect: For ſeeing this denying is a puniſhment, it muſt needes be, that it is inflicted by the will of a iuſt Iudge. Theſe are the words of *Arminius*, *Page* 58. againſt *Perkins*: *Effectuall grace is denyed by the decree of Reprobation*; and a little after, *God by the certaine decree of Reprobation, determined not to giue faith and repentance to ſome*, to wit, *by yeelding them his effectuall grace; by which they would certainely beleeue and be conuerted*. There is no cauſe therefore that we ſhould be traduced by the *Arminians* in this reſpect.

respect, seeing that the principall of their sect doth say the same thing.

And it is easie to tell the cause why God should not be bound to giue to all men faith and repentance: For God who hath not wrought the disease, is not bound to giue to all men the remedies of the disease, nor to giue the ability of performing those things which are due from man to God. For this impotency & disability in performing, proceeded from man himselfe, not from God: And the fulfilling of the law, is a naturall debt; Which law, seeing it is violated by the reiection of the Gospell, it is plaine, that it is also a naturall debt to beleeue the Gospell, not before it is preached, but then when it is preached.

Arnold P. 336. *Dicat Arminius gratiam qua facultas credendi datur quàplurimis dicat omnibus communem esse ac proinde negat gratiam esse?* Es Pag. 162. *Respondeo Deum cum nonnum sædus gratiæ proponit & culpa admissa remissionem promittit sub noua obedientia conditione teneri maxime vires darequibus homo conditionem istum possit implere, aliquin non posset indicari istam gratiam sincere offerre,*

plation of the creatures, ſometimes in any generall knowledge of the law: Of which curſed doctrine, and how by theſe things they doe not obſcurely paſſe into the campe of *Pelagius*, ſhall be ſpoken in their due places.

XIV. But here we are euery where ſet vpon by their darts, and the *Arminians* doe abundantly caſt reproaches vpon vs, and doe feigne to themſelues monſters which they may kill. The conferrers at the Hage, *Page* 122. after they haue belched out ſome calumnies, doe thus conclude their ſpeech: *Theſe things are briefly ſpoken, againſt that abſurd, deteſtable, and abhominable opinion.* Good words I pray you: Theſe terrible vizards doe not fright vs. They imagine that we teach, that infidelity doth flow from reprobation, as if reprobation were the cauſe of infidelity. The good men ſing this *Cuckowes* ſong to vs ſixe hundred times, attributing to vs the doctrine which we neither beleeue nor teach: For if one hath not decreed to giue to him that is blinde the remedies by which he might recouer his ſight, hee is not therefore the cauſe of his blindneſſe, nor hath he appointed him to blindneſſe.

Collat. Hag. Non potuiſſe conuertere impeditus ſcilicet à diuina voluntate.

XV. They ground on a falſe foundation, on which they build thoſe things which are worſe. For they thus beginne their ſpeech of Reprobation, *Page* 118. *It is knowne to the* Contraremonſtrant *brethren, that ſuch as Election is on the one part, ſuch Reprobation ought to be on the other part.* This is the fountaine of their error; this falſe beginning hath led aſide thoſe acute men into by wayes: The reſpect of Election is one, the reſpect of Reprobation is farre other. For

ſinne

ſinne and infidelity is not a condition required after the ſame manner in the reprobates, as faith is a condition required in the elect: For ſinne is a condition fore-required in reprobates, but faith is a condition following election. Reprobation is made for ſinne, but election is made to faith. Sinne is the cauſe of the appointing to puniſhment, faith is the effect of election. God findeth ſinne, but worketh faith. Sinne followeth reprobation onely in the neceſſity of conſequence, but not in the neceſſity of the conſequent: But faith doth follow election both waies. By theſe things that calumny is abundantly waſhed off which *Arnoldus*, *Page* 228. and in many other places doth ſprinkle vpon vs, that we deny that the reprobates are reprobated for ſinne.

XVI. It yeeldeth an occaſion to the *Arminians* of falſely accuſing vs, becauſe we ſay, that the decree of reprobation is preciſe and abſolute, nor doe we agree to *Arminius*, who teacheth that the reprobates indeede are not ſaued, but yet they might be ſaued, and who denieth that the number of the reprobates is determined by the decree of God. But here is nothing from whence it can be drawne, that reprobation is the cauſe of ſinne, or that any one is reprobated without the beholding of ſinne.

XVII. *Arnoldus* doth carpe at our opinion with certaine little obiections, *Page* 219. *Te ſay that the reprobates haue beene excluded of God from ſaluation in his decree for one ſinne, but that they ſhall be excluded in time for another diuerſe ſinne.* It is a calumny, wee neither thinke nor ſay it. He doth heape vp the ſame falſe accuſation, *Page* 229. and 238. where hee ſaith

that men are reprobated, as onely considered in the sinne of *Adam*.

XVIII. In the same page hee doth thus vainely argue: *It is not the part of wisedome to be willing that they should hope for good, who are excluded from it by the absolute decree of God.* But I deny, that vnbeleeuers and prophane men are excluded from good, by the absolute decree of God, after that manner as you take the word *absolute*, *that is*, without respect to their sinnes: Neither doth it sauour of folly to command that they who are excluded from eternall life, by the absolute, *that is*, by the certaine and ineuitable decree, should contend and aspire to eternall life, seeing that they are therefore excluded from life, because they haue not aspired to it.

XIX. The same man, *Page 226. Ye determine* (saith he) *that God hath precisely reprobated from salvation, some sinners lying in the fall of* Adam, *without the consideration of impenitency.* It is a slander: Our Churches doe not beleeue it. The confession of the Churches of France, of England, of the Low-Countries, doth not say it: Indeede in the decree of reprobation is included the will of not giuing faith and finall repentance to reprobates; but it doth not follow thence, that reprobation is without the consideration of impenitency.

XX. *Arnoldus* addeth; *Your doctrine determines that God doth exact faith from the reprobates, and that he decreed to condemne them if they should not beleeue, when yet it is impossible for them that they should beleeue in Christ with a sure perswasion of mind, not only because God doth not giue them power of beleeuing, but also because*

if

if they were furniſhed with power to beleeue, yea, if they ſhould beleeue in Chriſt, they would beleeue that which were falſe, becauſe Chriſt hath not died for them: But it is contrary to the iuſtice of God to exact ſuch an obedience, & then to puniſh the creature, for not performing ſuch an obedience, which is abſolutely impoſsible to the creature. He doth abundantly repeate the ſame thing in other places, but eſpecially, *Page* 261. and 262. Here are many things falſe. Firſt, it is falſe that faith is exacted and required of all the reprobates, for it is required onely of them to whom the Goſpell is preached. Neither is it true that faith is abſolutely, and without condition required of all thoſe, to whom the Goſpel is preached; for it is required vnder a condition, *to wit*, that they be conuerted and repent: But if they doe not repent, we teach and cry out, that the benefit of Chriſt doth not pertaine to them; and that they hope and beleeue in Chriſt in vaine, ſo long as they are aduerſe and contrary to God, inuiting them to repentance: And it is alſo falſe, that God is vniuſt, if he command them to beleeue and obey, who for their inbred deprauation cannot beleeue and obey, and to whom God doth not giue power of beleeuing; for man himſelfe, hath brought this impotency and diſability on himſelfe, and this deprauation in man, is voluntary; and God exacting from man, that he ſhould beleeue him ſpeaking by Chriſt, doth require nothing which man doth not owe: For to obey the law is a naturall debt. For God, ſpeaking by Chriſt, cannot be refuſed or contemned, but the law alſo is broken, as we haue already taught at large in many places, eſpecially Chap. 11. where we haue taught the law

power

power of beleeuing was giuen vs in *Adam*, and that *Adam* had it before the fall, but an occasion of vsing it was wanting: And therefore also this power was lost in *Adam*. Nor is God bound to restore it, as *Arnoldus* (setting lawes to God himselfe) would haue it. By these things also we meete with the false accusation wherewith *Arnoldus* doth pursue vs, *Page* 230. *Ye determine* (saith he) *that faith is required of reprobates, and yet that the meanes to performe obedience to faith are precisely denyed*: For it is not required of all, but of them to whom Christ is made knowne, nor is it required of these absolutely, but with condition of repentance: Neither is any thing required of them although they be reprobates, but what they owe.

Page 262. in Tilenum.

XXI. But *Arnoldus* doth adde to this a foule calumny, wherewith he would odiously burden our cause. *Ye we will haue* (saith he) *faith to be required of the reprobates, that they might be made inexcusable, & their damnation might be aggrauated.* We say indeede that their damnation is thereby made the greater, but we doe not say that this end was propounded by God. So when wee say that one goeth forth to warre, that he may be slaine, wee signifie what is to happen, not what end should be intended. And it is not for vs to enquire scrupulously into the end which God propounded to himselfe. Yet these two ends are certaine, *to wit*, to require of man what is due, and also by this meane to bring the elect to saluation.

XXII. He doth bend at vs another dart, *Page* 286. *Your doctrine* (saith he) *doth repugne the Euangelicall threates: For seeing the intent of God in the propounding*

propounding of them is, that men ſhould be driuen from impenitency, and ſo ſhould be ſaued. You on the contrary ſide teach, that God doth deny to ſome men the meanes that are neceſſary to repentance, becauſe he hath determined not to ſaue them. Firſt, it may be doubted whether there are any Euangelicall threats; for the threatnings which are contayned in the bookes of the Goſpell, are not a part of the Goſpell. For ſeeing the word *Euangelium, Goſpell,* doth ſignifie, a good meſſage, I doe not ſee how threatnings can belong to a good meſſage: They who beleeue not the Goſpell ſhall be puniſhed, not by the Goſpell, but by the Law. But howſoeuer it be, I ſee nothing here which doth repugne theſe threates, by which God doth intend to require from man that which is due, and that which the law it ſelfe requireth, *to wit,* that God be obeyed: Seeing that the denying of grace, and of the reſtoring of the powers which man by his owne fault loſt, doth very well agree with ſuch a declaration of threatnings. Theſe things are not repugnant, to propound life to man on the condition of obedience, and not to reſtore to man thoſe powers of obedience which he loſt by his owne fault.

XXIII. Neither are theſe things repugnant, to propound life to any one vnder a condition, and to appoint the ſame man to death for his fore-ſeene diſobedience.

XXIV. The ſame man, ſince *Arminius, Page* 269. (for that which he addeth concerning Infants ſhall hereafter be handled) doth thus inuey againſt our opinion. *Your opinion* (ſaith he) *cauſeth that publike prayers cannot be offered to God, as it is meete they ſhould,*

should, to wit, *with faith and confidence that they shall profit all them that heare the Word, because according to your opinion, amongst them there are many, whom God not onely will not haue to be saued, but whom hee will haue to be condemned by his absolute, eternall, and immutable will, which goeth before all things and causes: Yet the Apostle commandeth that prayers bee made for all men, and addeth this reason, because it is good and acceptable to God, who would haue all men to be saued & come to the knowledge of the truth.*

XXV. I answer, that it is falsely supposed by *Arminius*, that publike prayers ought to bee poured out with this confidence, that they shall profit all them that heare the Word. This faith were rash, and not resting on the word of God; especially seeing the Ministers of the word, haue, for the most part, known many that are disobedient and openly prophane; nor doe they doubt, but that besides these, there are many that are sicke, and ill affected with inward and hidden vices, who yet make a shew of piety. Certainely the similitude of the seede sowne into diuers grounds, and of a differing disposition, and with an vnlike successe, doth in this case bring more feare than confidence. And yet because the secrets of reprobation are vnknowne to vs, we doe rightly pray for all, because we hope well of euery one. I do not see whereto this obiection belongs, vnlesse to stop and stay the Reader with a childish declamation, because this very obiection doth no lesse pursue *Arminius*, who although he will not haue the decree of God to bee precise, yet doth confesse, that God doth certainely fore-know who are to be damned. And to confesse this, what is

it

it elſe, then to teach that God is willing that wee ſhould pray for them, whom he certainely knoweth our prayers will not profit? But that which he caſteth vpon vs, that we make the decree of reprobation to goe before all things and cauſes, and therefore alſo before ſin it ſelfe, is plainely contrary to our opinion: And if ſuch words haue fallen from any vnawarres, it is not therefore the opinion of our Churches, we defend thoſe things that are ours, but we doe not warrant other mens.

XXVI. Concerning the place of the Apoſtle, where hee ſaith that God would haue all men be ſaued, it ſhall be ſpoken in his order and place. To will, here, is no other thing than to inuite, and to call: Alſo by all men, he vnderſtandeth, men of euery condition and ſort: After the ſame manner that *Tit.* 2. 11. The grace of Chriſt is ſaid to bring ſaluation to all men, when notwithſtanding ſo many periſh. This is a token hereof, that in the former place it is ſpoken of kings, in this place of ſeruants: Their domination was at that time contrary to Chriſt, and the lot and ſtate of theſe men, was abiect and baſe, the Apoſtle would not hinder that they ſhould not be prayed for, and theſe are thought ſuch as may be partakers of ſauing grace.

XXVII. The *Arminians* ſeeme, to themſelues, to deale very acutely, when they diſpute thus: *If there be any one* (ſay they) *whoſe eyes haue beene pulled out for not keeping his watch well, is it a iuſt thing to command him that hereafter he ſhould watch and ward? and then if he hath not done it, to lay great puniſhments vpon him becauſe he hath not watched?* I anſwer, that this is

an

an example nothing to the purpose: For they vse the example of one that is blind, who is not bound to see. But man though hee be corrupted and wicked, yet he is bound to obey God, which if hee hath not done, he is iustly punished. Then also they bring an example of one whose eyes were pulled out, hee striuing against it, and being vnwilling: But man brought this deprauation on himselfe, of his owne accord, and was voluntarily euill, and therefore he is iustly punished.

CHAP. XXVII.

How farre, and in what sense Christ died for all. The opinions of the parties.

I. THE *Arminians* are of opinion, that Christ by his death obtained and got remission of sins, reconciliation, and saluation for all, and particular men: Nor doe they doubt to say, that by the death of Christ, reconciliation was obtained for *Pharaoh, Saul, Iudas*, and *Pilate*, not as they were reprobates, but as they were sinners: For God doth equally intend and desire the saluation of all men; and that the incredulity of man is the cause that remission and reconciliation is not applied to all.

Coll. P. 130. Christus omnibus per mortem impetrauit reconciliationem & remissionem peccatorum. Collat. Hag. P. 183. Non omnibus meritò suo partam salutem confert etiam si omnibus sit acquisita.

II. Yet *Vorstius* alone, the champion of the *Arminians*, doth stagger in this question, and doth seeme to be more prone to the contrary opinion. In the 56. *Page Colla. cum Piscat.* He saith that Christ was deliuered by God to death, not for the elect alone, but for all men whatsoeuer, at least for them that are called.

III. They

III. They thinke that the end which God propounded to himselfe in deliuering his Sonne to death, was not to apply this benefit to some certaine men: nor doe they thinke that Christ was appointed to death, by the precise will of God, to saue man; for Christ was appointed to death by his father, before God thought of saiuing of men, and therefore that he was appointed to death without that respect, that they which beleeue in him should be saued. *Grevinchonius*, *Page* 21. doth say expressely, that reconciliation being obtained, there was yet no necessity of application, *that is*, after saluation and reconciliation for all men was obtaine, there was no necessity that any one should be saued, and it was possible that no man in act should be reconciled: Because he will haue the decree of sending Christ, in order, to goe before the decree of saiuing those which beleeue, and therefore that God determined to send his Sonne, when he had not yet determined to saue those which beleeue. But the *Arminians* would haue this to be the end which God propounded to himselfe in sending his Sonne, *to wit*, to make the saluation of men possible, and to lay open a way for himselfe, whereby he might saue sinners, without any hurt to his iustice. By this meanes, they say, God hath gotten power of saiuing man, because without the death of Christ, by which the iustice of God was satisfied, God could not be willing to saue men. Grevinch. Pag. 15. 16, 17.

IV. And if no man had beleeued in Christ, yet Christ (if these men be beleeued) had obtained that end which he propounded to himselfe in dying: For they deny that he died to saue any man precisely, but that

that the ſaluation of man might be be made poſſible, and a gate might be opened vnto him to ſaluation, which is left free for man by the helpe of grace to enter, or not to enter.

vide Collat. Hag. p. 172. Greuin. p. 8. 9. Deus applicationem reconciliationis omnibus nec voluit nec noluit, &c.

V. They diſtinguiſh therefore, betweene the obtaining of reconciliation and the application of it. They contend that reconciliation and remiſſion of ſinnes, is obtained for all, which yet is applied onely to them that beleeue: That al men are giuen to Chriſt in the right of ſaluation, but not in the communication of ſaluation: That God hath neither willed nor nilled the application of reconciliation (*that is*, faith and ſaluation) to all men, but he hath thus willed it, if they beleeue, if they will receiue grace.

Armin. in Perkin Pag. 77. & 78.

VI. The ſame men alſo doe deny, that Chriſt on the croſſe ſuſtained the perſon of the elect, or that he died for the elect. Becauſe election had not then place, for election is ſomething that is after the death of Christ.

** Greuinch. P. 46. Christus quoad actum oblationis omnium omnino hominum ſacerdos fuit etiam Pharaonis, &c. Ibi per oblationem vult fieri impetrationem, per interceſſionem vero applicationem.*

VII. They ſay indeede that Chriſt offered himſelfe for a ſacrifice for all men, but as concerning his interceſſion, they are not conſtant to themſelues in that, * ſometimes they will haue him to make interceſſion onely for the faithfull, as if ſomething might be obtained without interceſſion: Sometimes they make two kindes of interceſſion, * one generall and common to all, another particular, which is onely peculiar to the elect.

** Coll. Ha. p. 187. Reſpondemus duplicem eſſe interceſſionem vnam*

VIII. We doe very much differ from this opinion: We acknowledge that Chriſt died for all; but we denie, that by his death ſaluation and forgiueneſſe of ſinne is obtained for all men: Or that reconciliation

liation, is made for *Cain*, *Pharaoh*, *Saul*, *Iudas*, &c. Neither doe wee thinke that remission of sinnes is obtained for any one, whose sinnes are not remitted, or that salvation was purchased for him, whom God from eternity hath decreed to condemne: For this were a vaine purchase. We denie that election is after the death of Christ, as for many other causes, so also because Christ in the very agony of death gaue a notable proofe of election in the theefe, whose heart he affected, and enlightned his minde after an vnutterable manner; the other theefe being left and neglected. And seeing Christ doth euery where say that he died for his sheepe, and for those whom his father gaue him, hee doth sufficiently declare that hee died for the elect.

generalem quæ totum mundum spectat, aliter quam particularem quæ ad solos electos pertinet.

IX. And when we say that Christ died for all, we take it thus, *to wit*, that the death of Christ is sufficient to saue whosoeuer doe beleeue, yea, and that it is sufficient to saue all men, if all men in the whole world did beleeue in him: And that the cause why all men are not saued, is not in the insufficiency of the death of Christ, but in the wickednesse and incredulity of man. Finally, Christ may be said to reconcile all men to God by his death, after the same manner, that we say that the Sunne doth enlighten the eyes of all men, although many are blinde, many sleepe, and many are hid in darkenesse: Because if all and seuerall men had their eyes, and were awake, and were in the middest of the light, the light of the Sunne were sufficient to enlighten them. Neither is it any doubt but that it may be said, not onely that Christ died for all men, but also that all men are saued by Christ, be-

cauſe among men, there is none ſaued but by Chriſt: After the ſame manner that the Apoſtle ſaith, 1. *Cor.* 15. 20. that *all men are made aliue by Chriſt*, becauſe no man is made aliue but by him.

CHAP. XXVIII.

That reconciliation, remiſsion of ſinnes, and ſaluation is not obtained nor purchaſed for all, and particular men, by the death of Chriſt.

I. FIrſt, whoſoeuer ſaith, that by the death of Chriſt reconciliation is obtained for all and ſingular men, although hee conſider *Pharaoh* and *Iudas*, not as reprobates, but ſimply as ſinners, yet he ſaith that reconciliation is obtained for them who haue neuer beleeued, nor neuer were to beleeue. And ſeeing it is not equall nor iuſt, that reconciliation ſhould bee obtained for ſuch, the death of Chriſt is vſed wrongfully to obtaine ſomething that is vniuſt, and to doe ſomething which is contrary, to the iuſtice of God.

II. And who but he that doth willingly ſhut his eyes, will euer beleeue that the reconciliation of *Iudas* was obtained by the death of Chriſt, ſeeing that the death of Chriſt, was the very crime of *Iudas*, and by it he was brought to the *halter*.

III. And ſeeing that at the very time in which Chriſt did die, many were already tormented in hell, he muſt needes be of a ſhallow braine, who thinketh that by the death of Chriſt, ſaluation or reconciliation was obtained for them.

IV. Alſo by this doctrine God is openly mocked: For

For Christ is imagined to obtaine that from his father, which he knew would neuer profit; as if God should grant to his sonne the saluation of that man which from eternity he decreed to condemne. For if Christ obtained reconciliation and remission of sinnes for *Pharaoh* and *Iudas*, whether considered as Reprobates, or considered as sinners, hee knew well enough that that obtaining of it would not be for their good or profit. Christ therefore is brought in asking this of his father: *I pray thee receiue into grace those whom I know thou wilt neuer receiue into grace, & whom I know certainely are to be condemned:* For Christ in his death, and before his death knew full well the secrets of election. Surely these men seeme to doe their endeauour that Christian Religion should be made a *laughing stocke*.

V. Also they expose God to derision, while they will haue God at the same time, to loue and hate the same man; to loue him because he giueth his sonne for him, and would haue reconciliation to be obtained for him, but to haue hated him, because from eternity he decreed to condemne him.

VI. And if Christ obtained remission of sins for *Iudas*; it must needs be that God granted that to Christ asking it, and that he forgaue the sins of *Iudas*: Which if it be true, it necessarily followeth that God doth abolish his owne acts; and condemning *Iudas*, punished those sins which were remitted, & so men should be punished for those sins, the pardon whereof is obtained: and the testament of Christ, by which they vvil haue saluation to be purchased for all men, should be made void.

VII. Neither is God onely thus mocked, but also he is made to mocke mankinde: For it is manifest by vse, and by the experience of all ages, that the Gospell is scarce preached to euery tenth man, and that the name of Christ is vnknowne to the greatest part of the world; which thing that it is done by the prouidence of God, so dispensing, there is none that will deny, vnlesse he that thinkes that all things are carried confusedly, and that they doe proceede without reason or order. And if reconciliation and saluation by Christ be purchased for all men, why doth not God publish this benefit through the whole world? Why doth he suffer this reconciliation to be vnknowne to the greatest part of mankinde? Why doth he keepe in and hide from so many men the grace which doth belong to them, and which is obtained for them; without the knowledge of which, no man can be saued? They answer, that God doth it because men shew themselues vnworthy of this grace. As if any man could be worthy of it, or could shew himself worthy of it. Who knoweth not that the Gos-
Rom. 5. 20. pell is preached to them that are most vnworthy? *And where sinne hath abounded, there grace hath abounded.* And if God is hindred by the vnworthinesse of man, that he should not make knowne to him the reconciliation obtained, the same vnworthinesse could and ought to hinder the obtaining of reconciliation. For when reconciliation was obtained, God did then fore-know the vnworthinesse that would follow, with no lesse certainty than if it had beene present.

VIII. And when they say that Christ died for all, as concerning the obtaining of saluation, but not as

as concerning the application of it, they doe plainely confeſſe that Chriſt did not obtaine that this reconciliation ſhould be applied to all. Whence it commeth to paſſe, that this obtaining of reconciliation, is vaine, yea, and ridiculous: For they ſpeake as much as if they ſhould ſay, that freedome was obtained for one, but not that he ſhould be freed; or that foode was obtained for one, but it was not procured that hee ſhould be fed with this foode.

IX. And ſeeing that by faith the application of the death of Chriſt is made, if Chriſt by his death hath not obtained for vs the application of this reconciliation, it will follow that he hath not obtained faith for vs: For they muſt needes deny that faith is obtained for vs, who will not haue faith to be from grace alone, but to be partly from free-will, in whoſe power they wil haue it to be to refuſe or admit grace, to beleeue in act, or not to beleeue.

X. And ſurely hee that ſhall more attentiuely conſider what theſe words meane; *The obtaining of application, and the application of the thing obtained*, will finde that it is a meere Meteor, or building of Caſtles in the ayre, and that they are *vnſeaſonable* trifles, with which they enwarp mens wits: ſeeing Chriſt doth obtaine nothing which hee doth not apply, nor doth he apply any thing which he hath not obtained: Otherwiſe in vaine were the obtaining of that benefit, which both he that obtaineth it, and he of whom it is obtained, knoweth that it will neuer be applied, and that it will neuer profit him, for whom it is obtained; Nor is it credible that the remiſſion of that ſinne which ſhall neuer be remitted, is procured.

XI. Yea, these innouators doe so speake, as they that would haue by the death of Christ something to be procured, not for vs, but for God: For they say that by the death of Christ, God obtained power of sauing vs, but they denie that the application or conferring of saluation was obtained by the death of Christ for *Peter* or *Paul*, but that onely a gate and way was opened for them, by which they might come to saluation: Wherefore Christ by his death will be said to be, not the giuer, but the preparer of saluation. And certainely the opinion of *Arminius* doth tend thither, that Christ should be said, not to haue obtained reconciliation for any one, but to haue laid open a way for God, by which he might bestow saluation.

XII. They doe no lesse trifle, when they confesse that the fruit of the resurrection of Christ, pertained onely to the faithfull, but the fruit of his death, *that is*, reconciliation and remission of sinnes, they extend to all and seuerall men. Therefore (if these men be beleeued) there will be some men to whom the fruit of the death of Christ doth pertaine, but the fruit of his resurrection doth not pertaine. As if they should say, that Christ died for some men, for whom hee hath not ouercome death: And that the fruit of the fight belonged to all, but not the fruit of the victory. And there will be some men, for whom although he hath offered himselfe on earth, yet hee doth not offer himselfe in heauen. But the Scripture ioyneth these things, as inseuerable, and vnseparable, that hee died for vs, and that he rose againe for vs; *Rom.* 8. 34. *It is Christ that died, yea rather that is risen againe, who is at the right hand of God, making intercession for vs.* And in

Aduer. Walach. P. 51. Non ad eos omne fructus resurrectionis extenditur, pro quibus mortuus petijt Christus.

in 2.*Cor.*5.14. *That they which liue, ſhould not henceforth liue vnto themſelues, but vnto him that died for them, and roſe againe:* Becauſe no man is made partaker of the fruite of the death of Chriſt, but by his reſurrection.

XIII. It is of no ſmall moment, that if reconciliation were obtained for all mankind, it muſt needs be that all infants, borne without the couenant, are reconciled, their ſinne is forgiuen them: Whence it would come to paſſe, that they could not haue a greater benefit beſtowed vpon them, than if one in a gentle cruelty ſhould kill them in their cradles: For if they die in this ſtate of reconciliation, their ſaluation is certaine; but if they liue, they ſhall be brought vp in paganiſme, which is the moſt ſure way to eternall deſtruction.

XIV. And ſeeing no man can be ſaued, but hee for whom reconciliation hath beene obtained, and hath alſo beene applied: I doe not ſee what the obtaining of reconciliation doth differ from the application of it in infants, which are taken away by an vntimely death: For (by the doctrine of *Arminius*) they are ſaued by reconciliation alone. Here therefore that diſtinction of the obtaining of reconciliation & of applying of it, doth vaniſh away: Which diſtinction, although it may haue place among men, yet with God it cannot haue place, who granteth nothing which he doth not giue, from whom nothing is obtained which hee doth not giue and conferre in act: For to him all things are fore-ſeene; neyther can any thing happen, by which hee ſhould be compelled to deny what hee hath granted, to

change his counsell, or to abolish his acts.

XV. And if these two things be compared betweene themselues, to obtaine reconciliation for his enemies, that they might be saued, and to bestow saluation on them that are already reconciled, it is no doubt, but that it is farre greater loue, to die to reconcile his enemies, than to giue saluation to them that are reconciled. The Apostle teacheth this expressly. *Rom.* 5. 10. *If when we were enemies, wee were reconciled to God by the death of his sonne, much more being reconciled, we shall be saued by his life.* If Saint *Paul* be beleeued, it is an easier and more likely thing, to saue him that is reconciled, than to reconcile him that is an enemy, by dying for him. Seeing therefore that Christ (if we giue credit to *Arminius*) hath performed for all men that which is farre the greatest, and is an argument of his highest loue; it will be said, that Christ in dying for vs, loued *Pilate*, *Iudas*, *Saul*, and *Pharaoh*, no lesse than *Peter* and *Iohn*: But there is no man can make himselfe beleeue, vnlesse it be hee that is willing to be deceiued, that Christ loued those with his greatest loue, whom his father from eternity hated, and whom the sonne himselfe knew were from eternity appointed to punishment.

XVI. Yea truely, seeing Christ, as hee is one God with the father, hath from eternity predestinated the reprobates to damnation, it is not likely, yea not possible, that the same Christ hath obtained reconciliation for *Iudas*, as hee is man and a mediator, and hath from eternity reprobated the same man, as hee is God. For although these sectaries will haue the decree of reprobation to be, in order, after the obtaining

obtaining of reconciliation, yet neither of them is in time before the other, and it must needes be that the desire of reconciling, and the decree of reprobating were together in one and the same minde.

XVII. Notable is the speech of Christ, *Iohn* 15. 13. *Greater loue hath no man than this, that one lay downe his life for his friends.* The meaning of Christ is, that friends cannot be more loued than by dying for them: For although it be greater loue to die for ones enemies than for his friends, yet it is certaine, that nothing can be performed for thy friends sake, by which thou maist more testifie thy loue to them, than if thou die for them. Seeing therefore that this is the greatest loue to die for one, whether friend or enemie, it must needes be that Christ equally loued all men, with his greatest loue: They must therefore affirme, if they will be constant to themselues, that Christ, in dying, loued with his greatest loue, *Iudas*, *Pilate*, yea *Cain* and *Pharaoh*, who were already in hell.

XVIII. The conferrers at the Hage, doe endeauour to quit themselues: *If* (say they) *to loue in the highest degree, is not only to merit saluation, but also to bestow it, we denie that Christ did generally loue all those, in the highest degree, for whom he died.* They therefore condemne Christ, and accuse him of a lie, who will haue this to be the greatest degree of loue, to die for one. And it is impossible that Christ should loue any one in the highest degree of loue, but that also hee should bestow saluation vpon him. And if these things could be separated, yet this would remaine firme and sure, that Christ loued him with his greatest

loue

loue for whom he died, although he hath not afterwards beſtowed ſaluation vpon him, becauſe the greatneſſe of the loue of Chriſt, is to be eſteemed, not by the profit that commeth to him for whom he died, but by the greatneſſe of the ſorrowes which he ſuffered for him: Yea, whoſoeuer ſhall weigh theſe things, in the exact ſcale of iudgement, ſhall finde that it is greater loue to ſuffer death for one, to procure for him ſome little good, than to procure great good. So it is more flagrant loue to expoſe himſelfe to death, that his friend might not be hurt, no not a little, than if hee ſhould doe it, that his friend ſhould not periſh by being burnt aliue.

XIX. Nor doe they *eſcape* by the diſtinction of this loue, into antecedent and conſequent, ſeeing the antecedent loue wherewith they will haue *Iudas*, and *Pharaoh* to be loued by Chriſt, cannot but be the greateſt, and that beyond which (as Chriſt himſelfe witneſſeth) none can be extended. Theſe are not two loues, to be willing to haue mercy before faith, and to be willing to ſaue after faith; but they are two effects of one and the ſame loue.

XX. And if Chriſt by his death was the pledge, and price of redemption for *Iudas*, *Pharaoh*, *Saul*, *&c.* the marke of iniuſtice would be ſet vpon God, who hath taken two puniſhments for the ſame ſinnes, when the firſt ſatisfaction did ſuffice, and hath twice giuen iudgement vpon the ſame thing: For once they were dead in Chriſt, ſeeing Chriſt ſuſtained their perſon vpon the croſſe, and yet the ſame men doe die the eternall death in their owne perſons. Thence alſo it will follow, that Chriſt did in vaine beare the

puniſhments

puniſhments due to *Iudas* and *Pharaoh*, and that hee in vaine made himſelfe a pledge for them: For ſurely if Chriſt on the croſſe, was the pledge of all and ſeuerall men, *and made* himſelfe for them as a ſurety, it muſt needes be, that hee ſupplied their place on the croſſe, and ſuſtained their perſon: And ſo that may be ſaid of all men without exception, which the Apoſtle ſaith, 2. *Corinth.* 5.14. *If one died for all, then were all dead.* But no man yet, as I know, hath dared to ſay, that the reprobates died with Chriſt, or in Chriſt. And truely the following words of the Apoſtle doe argue, that he doth not ſpeake of all men in the whole world; but of all thoſe to whom the fruit of the reſurrection of Chriſt doth pertaine, and who are become new creatures.

XXI. That reconciliation is purchaſed onely for the elect, the Apoſtle teacheth, *Rom.* 5.11. *Wee ioy in God, through Ieſus Chriſt our Lord, by whom wee haue now receiued reconciliation.* Did S. *Paul* ſo greatly reioyce in that benefit, which was common to him with *Herod* and *Pilate*? And *C.*3 *v.*25. *God hath ſet forth Chriſt to be a propitiation, through faith in his blood.* There is therfore no propitiation without faith, & therfore no obtaining of reconciliation. For hereby it is perceiued that God is pacified to a ſinner, and his propitiation is made, becauſe Chriſt hath obtained reconciliation for him.

XXII. In the eight Chapter, and foure and thirtieth verſe of the ſame Epiſtle, it is not onely ſaid that Chriſt died for the elect, but becauſe that Chriſt died for them; the Apoſtle doth thence inferre that no accuſation can be laid againſt them: *Who ſhall lay*

any

anything to the charge of Gods elect? It is God that iustifieth: who shall condemne? It is Christ that died, &c. Out of which place we thus argue: They for whom Christ died cannot be condemned, nor can any thing be laid to their charge: But the reprobates are condemned, and something is laid to their charge; therefore Christ died not for them; So it be vnderstood in that sense which I said at the beginning, *to wit*, that Christ by his death did not obtaine reconciliation & saluation for them.

XXIII. Those for whom Christ obtained reconciliation and remission of sinnes, for those he also prayed and made intercession: But he doth not make intercession nor pray for the world, but onely for the faithfull, as Christ himselfe saith, *Iohn 17.9. I pray for them, I pray not for the world, but for them which thou hast giuen me.* It is no doubt but that by the world those that doe not beleeue are to be vnderstood, and those that haue not receiued the grace of Christ, amongst whom also are *refractary persons:* For these, Christ saith, he doth not pray; Now all men are such by nature, being destitute, not onely of faith, but also of the power of beleeuing. But among these, God giueth some men to Christ, to whom also hee giueth faith in Christ: For these alone Christ doth professe that he maketh intercession to his father.

XXIV. Here the sectaries after their manner doe vse a sleight distinction: For they make a double intercession; one generall, whereby Christ doth make intercession for all, the other particular, whereby he doth make intercession onely for the faithfull. By the first, reconciliation of sinnes is obtained; by the other, the

the applying of reconciliation and ſaluation: But this generall interceſſion is plainely needeleſſe; for in vaine is reconciliation asked, without the application of ſaluation. By that generall interceſſion, Chriſt eyther asked ſaluation for *Iudas* and *Pilate*, or elſe hee did not aske: If he asked not, his interceſſion was to no purpoſe; If he asked, he ſuffered the repulſe, and ſo in vaine hee made interceſsion: But he himſelfe ſaith, *Iohn* 11.42. that he was alwaies heard by his father. But perhaps they will haue Chriſt to haue asked the application of ſaluation for all men, on a condition, *to wit*, if they wil beleeue; and with this reſpect, that they ſhould beleeue: Truely if it bee ſo, then Chriſt hath not made interceſsion for all. For that which is asked on a condition, take away the condition, and it is not asked. He that ſaith to God, *I pray to thee for all ſo they beleeue*, doth plainely declare that he doth not pray for them which doe not beleeue: Wherefore Chriſt himſelfe doth reſtraine his ſending into the world, and therefore alſo his interceſsion, to the faithfull alone. *Iohn* 3.13. *God ſo loued the world, that he ſent his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* There you ſee that not onely the fruit or application of the donation and giuing of the Sonne (that I may ſo ſpeake) but alſo the donation it ſelfe doth belong onely to beleeuers.

XXV. But it is worth the labour to know what that particular interceſsion is, with which (as theſe Sectaries doe confeſſe) Chriſt, *Iohn* 17. doth make interceſsion for the faithfull alone, and to know what it is that he asketh by it. *Father* (ſaith he) *keepe them*

them: And a little after, *I pray thee that thou wouldest keepe them from the euill.* If this intercession be peculiar to the faithfull, I doe not see what remaineth for the generall intercession: For without these things all intercession is vaine. And seeing in the Lords praier these two things are asked ioyntly, and together, *to wit*, remission of sins, and freedome from euill, who would endure such a bold forgery, whereby the *Arminians* doe pull asunder these things, and will haue Christ to obtaine remission of sins for all, but not freedome from the euill?

XXVI. And if Christ prayeth for all, hee prayeth also for them whom hee knoweth doe sinne the sinne vnto death, for which Saint *Iohn* doth not suffer vs to pray, *Iohn* 5.16.

XXVII. Yea, the *Arminians* here are not constant to themselues, when they say that Christ did intercede by a particular intercession for the faithfull, and for those whom the Father gaue to the Son; for seeing they teach that the faithfull & godly men may fall from the faith & be condemned, it appeareth that they will haue Christ to intercede for many reprobates by a particular intercession, if many of the faithfull are reprobates.

XXVIII. *Arminius*, p. 70. against *Perkins*, doth bring for this purpose many things, which I doe not know whether they wil be allowed by his followers. First, he thinks that Christ doth sacrifice himself for many, for whō he doth not make intercession: because his sacrificing was before his intercession: For he wil haue the sacrificing of Christ, to pertain to his meriting, & his intercession to pertain to the application of his merit.

These

These things seem to me to be repugnant, not only to the truth, but euen to common sense: For whosoeuer doth prepare himselfe to be a *purging* sacrifice for another, doth necessarily pray that the sacrifice which he is to offer, may be pleasing and acceptable for him for whom he doth offer himselfe for a sacrifice. And whosoeuer doth offer a price of redemption, doth first intreate this price may bee receiued, as that *Chryses* in *Homer* speaking thus.

Πρίαο δ᾽ μοι κούρην φίλην, τὰ δ᾽ ἄποινα δέχεσθε, Iliad. a.

Release to me my louing daughter, and accept the gifts.

See in the first place his prayers, and then the offering of the price: Therefore intercession doth necessarily goe before the sacrifice. *Arminius* addes. *It is true indeede that Christ, in the daies of his flesh, offered up prayers and teares to God the Father; but those prayers were not made for the obtaining* of those good things he merited for vs, *(that is,* for the obtaining of saluation*) but for the assistance of the spirit, that he might stand in the combat.* An impious and wicked opinion; for by it, it is denyed that Christ prayed for our saluation before hee died; when yet, *Iohn* 17. hee prayeth thus before his death: *Keepe them in thy name.* And, *Father, I desire that those which thou hast giuen me, may be with me, that they may see the glory which thou hast giuen mee.* *Arminius* himself is ashamed of so false a doctrine; for by a certaine doubtfull Epanorthosis, or *correction*, he doth seeme to condemne that which hee said; for he addes. *But if he did then offer prayers for the obtaining of his application, they did depend on his sacrifice that was to be finished, as if it were finished.* That speech, *But if*, is the speech of one doubting, when yet it is a thing

most

moſt certaine. But what is this againſt *Perkins*, who ſaith, that Chriſt doth not ſacrifice himſelfe for them for whom hee doth not pray? Surely theſe things which *Arminius* doth heape vp, are nothing to the purpoſe, nor doe they touch the matter: For although the prayers which Chriſt offered vp for our ſaluation before his death, are grounded on the merit of his death that was to come, yet that remaineth which *Perkins* ſaith, that Chriſt doth not ſacrifice himſelfe for them for whom hee doth not pray: For the death of Chriſt had not beene a ſacrifice, vnleſſe hee had prayed that it might bee accepted of the Father, for their life for whom he died: For griefe and torment is not of its owne nature a ſacrifice, vnleſſe there be alſo ſuch a petition.

XXIX. I doe not deny, but that Chriſt in his death prayed for them that crucified him: But I deny that hee prayed for all without exception, but for them alone who did it by ignorance; for he ſaith: *Father forgiue them, for they know not what they doe, Luke* 23.24. whom a little after, as Saint *Luke* doth teſtifie, were conuerted to the faith, *Act.* 2. and *Chapt.* 3. 17. Doth not Chriſt ſay this with an humane affection, and not as the Redeemer? For, as hee was man, he might wiſh well to thoſe, whom as he was God he knew were reprobates: Thus hee wept ouer the inhabitants of Ieruſalem, the fall and reiection of which Citty, as he was God he had decreed.

XXX. And when the Sectaries doe deny, that Chriſt on the croſſe ſuſtained the perſon of the elect, they do openly *impugne* that ſpeech of Chriſt, *Iohn*, 10. 11. *I am that good ſhepheard, the good ſhepheard giueth his*

his life for his sheepe. And, *Iohn* 15. 13. *Greater loue than this hath no man, that one should lay down his life for his friends.* And, *Ephes.* 5. 25. *Christ loued his Church, and gaue himselfe for it.* Christ therefore dyed for his sheepe, for his friends, for his Church; and what are these but the faithfull and elect? Can *Pharaoh, Iudas, &c.* in any respect, bee called the sheepe of Christ? The *Arminians* answer, that they are called sheepe, not in respect of the present condition, but of that to come. A vaine thing: For the condition to come, was already present in the decree of God, in respect of which decree, they are called sheep before their conuersion, *Iohn* 10. 16. For they are called sheepe, not onely because they were to gather themselus to the fould of Christ, but because God in his eternall counsell, decreed to giue them faith, by which they might gather themselues to the fould of Christ: For if they had not been giuen to Christ, vntill they had ioined themselues to Christ by faith, they had giuen themselues to Christ, before God had giuen them to Christ.

XXXI. In the meane time it is to bee obserued, with what fidelity these sectaries doe deale here: For they will haue God to haue chosen those that beleeue: Neither doe we deny it, so that by beleeuers, those be vnderstood, who are to beleeue by the gift of God, and those to whom God hath decreed to giue faith: For we say that faith is considered as a thing to be performed, and not as a thing present and already performed; and when wee speake of Election, we say that beleeuers are called, not in respect of present condition, but of that to come. This thing al-

though it bee agreeable to reason, and to the Word of God, yet it is reiected by these Sectaries, as absurd: And yet the same men a little after doe vse the same thing, and yeeld to our part: For they will haue that speech, *I giue my life for my sheepe*, to bee taken in respect, not of the present condition, but of the future; and that they are called sheepe, because they shall gather themselues to the fould of Christ. There is no cause therefore why they should so much be moued, when we say, *that beleeuers are elected*, not in respect of the present or past, but of the future condition, and by the beholding of that faith, by which, by the gift of God, they are to come to saluation. That which pleaseth them, when themselues say it, ought not to displease them when it is vsed by vs: Especially seeing the Scripture doth neuer expressly say, *that beleeuers are elected*; but doth cleerely pronounce that Christ dyed for his sheepe, and for the Church.

XXXII. For these causes the holy Scriptures, which doth sometimes say that Christ died for all, in that sense which I haue said, doth oftentimes shorten and restrain that generall speech, saying; *that the blood of Christ was shed for many, Matth.* 26. 28. And, *that the sonne of man came, that he might giue his life, a redemption for many*. And, *that hee was offered once for the sinnes of many, Heb.* 9. 28.

XXXIII. And if *you would fetch the matter* from the beginning, and from the couenant which God made with *Adam*; you shall finde that this couenant doth belong onely to them alone, whose heele the Serpent bruiseth, and whom hee hurteth with a light

wound,

wound, and therefore onely to the faithfull, and the elect; for the reſt, the Serpent infecteth with his poiſon, killeth them with his biting, & taketh them away with a deadly wound.

XXXIV. And if Chriſt by his death obtained reconciliation for *Cain*, *Pharaoh*, *Iudas*, &c. It muſt needs be, that Chriſt redeemed them: But hee hath not redeemed them, becauſe they alway doe and ſhall remaine captiue: Nor is it credible that Chriſt would pay the price of redemption for them whom he knew were neuer to bee freed: or that Sathan could take away thoſe ſoules, redeemed by Chriſt with ſo great a price.

XXXV. Saint *Paul*, 2. *Cor.* 5. 20. ſaith, *That God was in Chriſt, reconciling the world vnto himſelfe.* If by the world, are vnderſtood all and ſeuerall men without exception; it muſt bee beleeued, that not onely reconciliation was obtained for all and ſeuerall men, but alſo that they are reconciled in act; and that *Iudas* and *Pharaoh* were ſometimes among the friends of God: which thing, *Arminius* himſelfe doth not dare to ſay.

XXXVI. Finally, if Chriſt hath obtained reconciliation for all men, euen for them who are without the Couenant, then no man ſhall bee borne without the couenant of Chriſt, and that will be falſe which Saint *Paul* ſaith, *Epheſ.* 2. 3. where, ſpeaking of the condition in which we are borne, he ſaith, that by nature we are the children of wrath, that is, borne ſubiect to the curſe: For how can any one be borne ſubiect to the curſe, if reconciliation is obtained with God, for all men, without exception?

CHAP. XXIX.

The obiections of the Arminians *are dissolued, by which they endeauour to maintain and confirme the obtaining of saluation for all men.*

THe *Arminians* make many obiections against these things, but preuaile nothing. First, *they flourish* with places of Scripture, and then they handle the matter with other reasons.

I. They bring that place of Saint *Iohn*, *Chapter* 3. *Verse* 16. Where God is said to haue so loued the world, that he gaue his Sonne: which place wee haue already taught, doth hurt *Arminius*; and that the sending of the Son, is in the following words, restrained to the beleeuers alone. Whence it is manifest, that Christ was not sent, but to saue them who were to beleeue. I might say that the world is here taken for the faithfull alone; as, *Iohn* 6. 33. and, 1. *Tim.* 3. 16. and, *Heb.* 2. 5. But although we grant, that by the world all mankinde are contained in the whole, yet it will not thence follow, that Christ purchased saluation for all, and particular men: for the obtaining of the saluation of some men, doth abundantly testifie, that mankinde is loued by God.

II. And it is worth the labour to know what meaning the *Arminians* apply to Christ, and what according to the *Arminians* is the sense of these words of Christ: *God so loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* According to the doctrine

doctrine of *Arminius*, this must be the sense of these words; *God so loued all mankinde, with a loue wherewith he hath not willed their saluation, that he decreed to send his sonne, before he thought of sauing man, to purchase for himselfe the power of sauing man, and afterward he decreed to giue euery man power of beleeuing, if he himselfe would, that so he might haue eternall life.* A monster of Doctrine, and a new Gospell.

III. They assault vs also with the words of Saint *Iohn*, 1. *Epist.* 2. *Chap.* 2. *v.* where Christ is said to be the propitiation for the sinnes of the whole world. And out of the first Chapter of Saint *Iohn*; where hee is called the Lambe, taking away the sins of the world. But by these, they effect nothing; for this is said, because in the whole world no mans sinnes are remitted, but by Christ. In the same sense that 1. *Cor.* 15. 22. Saint *Paul* saith, *In Christ all men are made aliue*; because no man is made aliue but by him. So hee that should say, that *Hypocrates* taught all *Grecia* and *Italy* the art of Physicke, did not say that all and seuerall men of *Grecia* and *Italy* learned Physicke of him, but that no man learned Physicke but from him. For it is manifest, that Christ hath not taken away the sinnes of all and seuerall men, because very many remaine in sin, and are condemned for their sins.

IV. They do colourably boast of that place, 1. *Tim.* 2. 4. *God would haue all men to bee saued, and come to the knowledge of the truth.* And *Vers.* 6. *Christ gaue himselfe a ransome for all.* Also that to *Titus*, *Chap.* 2. *The grace of God, that bringeth saluation vnto al men, hath appeared:* But that here by *all*, are vnderstood *any*; and men, of whatsoeuer state and condition, the very con-

text and coherence of the place doth proue. In that place to *Timothy*, the Apostle would haue Kings to be prayed for; in that place to *Titus*, hee commandeth seruants to bee faithfull, and not to purloine. Of this exhortation, this is the *cause and reason*; because the promise of saluation did belong to Kings, although at that time they were strangers from Christ, and to seruants, although they were of an abiect and base state; neither is any condition of men excluded from saluation. Saint *Austin* doth thus take this place of the first to *Timothy*, *Enchirid. ad Laurent. Cap.* 103. And *Thomas* in his commentary vpon this Epistle. And this thing is confirmed by the very words of the Apostle; for he saith, *God would haue all men be saued, and come to the knowledge of the truth*: Now it is manifest by experience, that God doth not giue, yea, nor doth not offer to all and particular men the knowledge of the truth.

V. It is frequent in the Scripture, to take the word *all*, for the word *any*, as *Luke* 11.42. *Ye tithe Mint and Rue*, & omne olus, *& all manner of herbs*. And, *Mat.* 9. 35. *Christ healed*, omnem morbum, *euery disease*, for *euery kinde of disease*. You haue the like example, *Coloss.* 1.28. In this sense, *Heb.* 2. Christ is said to haue dyed for all.

VI. Furthermore, there is no doubt, but that the Apostle commandeth vs to pray, not onely for Kings in generall, but also for all seuerall Kings. For we, to whom the secrets of Election are vnknowne, ought to hope well of euery one: But he that commandeth vs to pray for *Nero* doth not therefore determine that God will saue *Nero*, but onely forbiddeth vs to despaire of him.

VII. The

VII. The ſenſe therefore of theſe words, *God would haue all men to be ſaued*, is this: *God doth inuite men of all ſorts to ſaluation, & doth exclude no condition of men from ſaluation.* For if God ſhould abſolutely will, or ſhould ſeriouſly deſire all and particular men to bee ſaued, there would not be wanting meanes to him, whereby hee might effect what hee would, and be made partaker of his deſire, his iuſtice yet remaining intire, and mans liberty being not touched, nor infringed.

VIII. That place maketh no more to the purpoſe, which they bring out of *Rom.* 14. 15. *Deſtroy not him with thy meate, for whom Chriſt dyed:* For to deſtroy there, is not to condemne, but to ſcandalize and to offend the conſcience of any; by which deed, as much as is in vs, we would lead him to deſtruction: For to deſtroy any one abſolutely, is not in our power. So with the Apoſtle, 2. *Cor.* 10. 8. *to deſtroy*, is the ſame thing, as to offend with ſcandall, and to ſlacken him that is doing the workes of pietie.

IX. In the ſecond Epiſtle of *Peter, Chap.* 2. *Verſe* 1. Chriſt is ſaid to haue redeemed the falſe Prophets, who denyed him: but there it is not ſpoken of redemption from eternall death, but of the freedome from ignorance and errour, and the darkeneſſe of that age, by the light of the Goſpell, which thoſe falſe Prophets did corrupt, by the mingling of falſe doctrine: For to take redemption for any kinde of freedome, is vſuall in the Scripture, inſomuch, that reſurrection is called the redemption of our bodies, *Rom.* 8. 23. *Epheſ.* 4. 30.

X. In the ſame Epiſtle, *Chap.* 3. *Verſe* 9. *Peter* ſaith,

God is not willing that any should perish: to wit, because hee is not the cause of the perishing of any one; and because he admitteth all who are converted, neyther doth he reiect any one: But he is not bound to restore to all, those powers which were lost by mans fault, nor to giue faith to all, seeing man by his owne fault brought vpon himselfe the inability of beleeuing, as wee haue proued at large in the eleuenth Chapter.

XI *Ezechiel* 18.23. God saith these words; *I am not delighted with the death of a sinner, but that he should be converted, and liue.* These words say nothing else, than that God will not the death of that sinner who is converted: But if he be not converted, *Arminius* himselfe will not deny, but that God doth will his death; as the Iudge doth will the punishment of him that is guilty. God is not delighted with the death of a sinner, as hee is a man, but yet no man can deny, but that God loueth the execution of his iustice.

XII. Indeede in the 1. *Tim.* 4.10. God is called *ὁ σωτὴρ, the Sauiour of all men.* But the Apostle here speaketh of the preseruation in this present life, and of the prouidence of God, which is extended to the preseruation of all men: which care, *Dauid*, *Psal.* 36. doth extend euen to the beasts, for there God is called the preseruer of men and beasts. The precedent words of the Apostle doth declare this: *we hope in the liuing God*, for he speaketh of God, as hee doth giue life to things created by him. A like place you haue, *Act.* 17.25.

XIII. *Arminius Pag.* 220 *against Perkins*, doth bring the promise made to *Adam*, concerning the seed

ſeede of the Woman, which, ſaith hee, doth belong to all particular men. I anſwer, that by this promiſe it is onely promiſed that Sathan ſhall bee ouercome, by the ſeede of the Woman; but that it belongeth to all and particular men, it is no where ſaid. The doctrine of the Goſpell preached to *Adam*, doth not ſo pertaine to all his poſterity, as the precepts of the naturall law; becauſe the obedience of the Law is a naturall debt; but the doctrine of the Goſpell is a ſupernaturall remedy. Thence it is that the ſinne of *Adam* againſt the law of God, is imputed to all his poſterity; but his faith, by which he beleeued the Goſpell, is not imputed to his poſterity. Nor if *Adam*, by his incredulity, had refuſed the promiſe of the ſeed of the Woman, had therefore his poſterity fell from the hope of ſaluation: Nay, what? that this promiſe of the ſeed of the Woman, to breake the Serpents head, is manifeſtly reſtrained to the faithfull alone? For Sathan doth bruiſe the heele of the children of God alone, ſeeing he killeth the reſt with a deadly wound.

XIV. The *Arminians* being driuen from the holy Scripture, flie to their reaſons: and as they vſe the Scripture without reaſon, ſo they vrge reaſons without Scripture. They charge vpon vs this ſyllogiſme, as it were with a great dart, when yet it is but a ſlender twig.

Whatſoeuer all men are bound to beleeue, is true.
But all men are bound to beleeue that Chriſt dyed for them: Therefore that is true.

The minor part of this ſyllogiſme is falſe, and doth bear many exceptions. For they to whom Chriſt hath not been preached, and who haue heard nothing of the

the death of Christ, are not bound to beleeue that Christ dyed for them, which yet are the greatest part of the world: Neyther are they, to whom Christ is preached, bound to beleeue absolutely and without condition that Christ died for them, but on this condition, if they be conuerted: For if they shall persevere in impenitency, they are bound to beleeue that the death of Christ doth nothing pertaine to them.

XV. *Arminius, pag. 77.* against *Perkins*, and his sectaries, doe repeate and heape vp these things, euen to tediousnesse. *If there be any, for whose sinnes God would not haue satisfaction to be made to himselfe by the death of Christ, then in no right can faith bee required of them, nor can Christ be made their Iudge: neither can the reprobate be blamed for refusing the grace of redemption, because it did not pertaine to him.* I answer, all these things are grounded on this false supposition, that faith is required of all men: for wee haue already taught, that it is not required of them who neuer had any meanes to know Christ; as also that they to whom Christ is preached, are not bound absolutely and without condition, to beleeue that they are redeemed by the death of Christ, but on this condition, that they bee conuerted. They to whom the Gospell hath not beene preached, shall not be condemned for the reiection of the Gospell, but for the breach of the Law: of which iudgement, Christ by his father is appointed to bee the Iudge; who doth leaue vnder the Law, those whom hee doth not saue by the Gospell. But they who by their incredulity, haue refused the grace offred them by the Gospell, are iustly condemned

ned for refusing that grace, not because they haue reiected that which pertaineth to vnbeleeuers and impenitent persons, but because hauing despised the condition, they haue neglected that which was offered to them vnder the condition of beleeuing; which condition, although they cannot fulfill by their naturall powers, yet it is their debt; for man himselfe, by his owne fault, brought vpon himselfe the disability of beleeuing, which disability God is not bound to cure in all: Of which thing it is largely spoken, *Chap.* 11. But (say they) Reprobates cannot be blamed for despising that grace which doth not belong vnto them. But they are quite out of the way: For reprobates cannot bee accused for despising grace, if they did despise it, because they knew it did not belong vnto them: But they therefore reiect it, because they loue not Christ, and they are led to the contempt of it by their owne will: For Reprobates doe not therefore beleeue, because saluation doth not belong vnto them; but rather, saluation doth not belong vnto them, because they doe not beleeue, and they draw destruction to themselues, by their owne incredulity and impenitency. It is true indeede, that reprobation is the cause why God will not giue faith and repentance to this or that man: But it is not the cause which doth put in and breede impenitency, and incredulity in man: Wherefore that speech of Christ, *Iohn* 10. 26. *Yee beleeue not because yee are not of my sheepe*, is so to bee taken as if hee had said, *Therefore God doth not giue you faith, which is peculiar to the elect, because yee are not elected.*

XVI. This is the obiection of *Greuinchouius*, P. 19.

If

If election bee before the obtaining of ſaluation, then God firſt decreed of the communicating of ſaluation, before he decreed of the obtaining of it. But I am ſo far from thinking this to be abſurd, that I beleeue it is plainely neceſſary: For it is alwaies firſt thought of the end, before of the meanes to the end. The ſaluation of man was the end God propounded to himſelfe; That this was the end is hence manifeſt, becauſe this is laſt in execution: Therefore God firſt thought of giuing ſaluation, before he thought of the obtaining of ſaluation by Chriſt, becauſe this is the meanes by which he doth lead vs to ſaluation.

XVII. The ſame man, *Page* 87. doth thus diſpute: *They to whom this price (being fit to ſaue them) is offered, if they themſelues will embrace it, for them alſo it is payed by the purpoſe of God: But it is offered to Reprobates on this condition, if they will embrace it; therefore it is payed alſo for them by the purpoſe of God.* I anſwer, that the minor part is not vniuerſally true; for this price is not offered for all the Reprobates; and the maior part doth offend againſt the rules of precognition or ſuppoſition, which will haue the ſubiect of euery Axiome or ſentence, to be, or *to haue being.* For examples ſake; this ſentence, *whoſoeuer fulfilleth the law is ſaued*, is not falſe: But the falſhood of it is in the preſuppoſition, whereby it is preſuppoſed, *That ſome men fulfill the Law.* The maior of this Syllogiſme hath the ſame fault: For the ſubiect of it, is imaginary and not exiſtent: For the ſubiect is this, *They to whom this price is offered to embrace it if they will*; I deny that there are ſuch men to be found: For this price is not offered to the Reprobates, if they will em-

embrace it, seeing it is most certaine that they will not, and that they cannot will; of which disability man himselfe is the cause: Neyther is this price offered to the Elect if they will, but God in offering that price, doth worke in them that they should will.

XVIII. And when they speake of the sufficiency of the death of Christ, as they extoll the efficacy of it, so they say that it is sufficient, not onely for men, but also for the diuells. Which if it bee true, it must needes be, that God doth take away and cut off something from the price of the death of his Sonne, and doth shorten the *efficacy* of it. But although I know that the price and dignity of the death of Christ, doth not depend on his humane nature, but on the infinite excellency of his diuine nature, yet I deny that his death is fit for the redemption of diuels, because the iustice of God requireth, that man who sinned, should beare the punishment, and it was needfull that the mediator betweene God and man *should haue reference* to both, in the cõmunion of his nature: Therefore to saue man, *he tooke not the Angels, but the seede of* Abraham, *Heb.* 2. And if the death of a man is fit to satisfie for the sinnes of Angels, then the torments of an Angell, if Christ had taken the nature of Angells, had been fit to satisfie for the sins of man. Finally, when it is spoken of the fitnesse, it is not to bee disputed of the sufficiency: For otherwise, it might also bee disputed whether the death of Christ be sufficient to saue Horses or Beetles, and to giue them immortality, which surely is not without impiety.

XIX. These

XIX. These in a manner are the arguments wherwith these innouators do defend themselues: But they doe exagitate and wrong our opinion, after their owne manner, which is euill; for they change it before they impugne it: By this meanes they doe not refute our opinion, but their owne forgeries. For examples sake, Christ, *Iohn* 3. 17. speaketh thus: *God sent not his Sonne into the world, to condemne the world, but that the world through him might be saued. Greuinchouius, Page* 21. doth feigne that wee thus interprete this place: *God sent his Sonne into the Elect*; When notwithstanding there, by the world, is manifestly vnderstood this region of the earth, and his habitation among men. Hee, *wantonly sporting* with an vnconstant licentiousnesse, doth attribute many such things to vs. This one example, which I will adde, shall bee in stead of many, *Page* 76. hee doth bring vs in thus speaking: *Ye Reprobates, why doe you cease, hauing gotten so fit a price of redemption, that if you will beleeue, or eate through a Rock, you may goe right from hence into the kingdome of Heauen?* And a little after, *Hee hath also vouchsafed you*, to wit, the Reprobates, *his calling, although ye are appointed to eternall punishments for no desert of yours, that being more blinded and stupified, yee might procure to your selues a greater iudgement. Behold the mans* pastime, and his Theologicall spleene. I doe not doubt but his heart leapt for ioy when hee writ these things, as a thing brauely carried: But the good man doth trifle, and fight with his owne shadow, for these things doe quite differ from our opinion. For we doe not command the Reprobates, *that is*, they that perseuere in impenitency & vnbeliefe, to beleeue a lie,

a lie, or while they perseuere in impenitency, to flatter themselues with a vaine hope, vnder the pretence of faith in Christ: Nor doe wee say that they are appointed to eternall punishments for no desert of theirs, seeing they haue procured this destruction to themselues by their owne sinnes: Nor doe we teach that any one is onely therefore called by God, that he might procure to himselfe greater iudgement, although oftentimes, men by their calling are made inexcusable, because by the knowledge of their duty, the fault of the neglect of their duty is made greater, and it is a greater fault, not to doe what you know, than not to know what you should doe. The scope and intent of God calling to the Reprobates, is to require of them that which they owe; to the elect is, to giue the efficacy of their calling, that they might be saued; to them both, that hee might make knowne what is acceptable to him, and what obedience is pleasing to him.

XXv. But *Gruinchouius* shall not goe scot-free, it seemeth good to lay these things vpon him, and to present to your view the prodigious doctrine of the *Arminians*, the curtaine being, as it were, drawne aside, and that without any false accusation: For putting on the person of an *Arminian*, I may thus speake "to the Reprobates. Be of a good courage yee Re- "probates, for although ye are reprobates, yet ye may "be saued. It is true indeede that no reprobates are "saued; but yet there is none of them who may not "be saued. For Christ hath obtained for you saluati- "tion, but not the application of saluation: Hee hath "obtained good things for you, but hee hath not ob-

tained

"tained for you, that you should euer possesse those
"good things in act: For he hath obtained that re-
"conciliation, which in the very moment wherein he
"procured it, hee certainely knew would not profit
"you. Hee hath obtained for you the remission of
"those sinnes which hee certainely knew were not to
"be remitted: For this reconciliation is not applied
"but on a condition which hee knew was not to bee
"fulfilled. And that yee may know how well Christ
"wisheth you, I tell you that hee doth intercede for
"you with a generall intercession, but not with a par-
"ticular, without which no man is saued. For by the
"death of Christ, reconciliation is obtained for you,
"but not the communication of the reconciliation:
"Neither is the application of the obtained reconci-
"liation procured for you, but God by it hath got-
"ten to himselfe liberty and faculty to saue you: By
"which death, Christ is made a redeemer, without a-
"ny certaine purpose of God who were to bee redee-
"med, and is made the head of the Church, without
"any members that are certaine. God indeede sen-
"ding his Sonne into the world, was moued with
"some inclination and affection towards men; but
"without any certaine will of sauing men: For the
"decree of sending his Sonne, went in order before
"the decree of sauing. By which decree all men are
"elected, although many from eternity were repro-
"bated. God indeede did desire to saue all, and that
"seriously, but hee is disappointed of his end by you,
"neither hath hee attained to what hee did desire,
"which doth very much grieue him. Know also this,
"O reprobates, that Christ procured and purchased

sal-

"saluation for you all, but hee is not willing it should "be knowne but to some few, when yet without this "knowledge no man can be saued. Also although he "hath obtained reconciliation for you, yet hee hath "not obtained faith for you, without which there is "no saluation: Wherefore God calleth you to sal-"uation, but not after a congruent and agreeable "manner, whereby they that are called doe not fol-"low. And yet he not out of heart, God giueth to you "all the power of beleeuing, that you may beleeue "in act, if ye will, for it is in the power of your owne "free-will to vse grace or not to vse it, that yee may "be saued, although certainly you are to be damned. Kindely spoken; yea, rather wickedly spoken, and to the scorne of God and men: For who doth not tremble at the shape of so prodigious a doctrine? Who doth not grieue at the case of the Christian Church, to the deforming of which, and to the turning of it into a monster, *my slow wits* haue conuerted all their subtilty? When therefore *Grevinchovius, Page* 70. being touched with pitty towards vs, doth professe that he is ready to helpe our infirmity and ignorance, it is a doubt whether hee bee worthier of laughter, or of pitty.

Chap. XXX.

That it was long ago disputed whether Christ died for all, but in a far diverse sense.

Saint *Austin* being dead, his writings of Predestination, of Grace, and of Free-will were diuersly receiued by diuers men. This disease especially

possessed *Aquitania*. Amongst these contentions issued out the heresie of those that were called *Predestinati*, whereof *Sigebert* in his Chronicle to the yeer 415. doth make mention. These taught, that the indeauour of good workes did nothing profit a reprobate man; and againe, that wicked deedes did nothing hurt the man that was elected, although hee gaue himselfe ouer to lust, gluttony, and rapine. *Lucidus*, a certaine Priest of *Aquitania*, was infected with this error, to whom there is extant an Epistle of *Faustus*, an *Aquitan*, Bishop of *Rhegium*, whereunto are subscribed the names of eleuen Bishops of the Arelaten Councell: In this Epistle an Anathema is laid vpon them, who say that Christ died not for all; also on them who say that God would not haue all men to bee saued: Which that it was truely spoken by *Faustus*, and according to the Catholike faith, the Arelaten Synode hath rightly iudged: For the Synode beleeued that this was spoken by *Faustus* against *Pelagius*, who seeing hee denied originall sinne, and thought that a man might perfectly fulfill the Law by his owne free-will, it is no maruaile if hee said that Christ died not for all; for why should Christ die for them that were not sinners? Or what neede is there of physicke where there is no disease? Or what need of the Gospell to him who hath fulfilled the Law? But *Faustus* a crafty and subtle man, imposed it vpon the Arelaten Synode, with ambiguous and deceitfull words, wherewith that Epistle was cloathed, which hee offered to the Synode. For afterward hee explaned his meaning in the booke which hee writ, *De gratia qua saluamur*, where hee doth more incline to

Pela-

Pelagius, which booke *Gennadius*, and *Sydonius Apollinaris* doe ſo mention, that they ſeeme to thinke honorably of it: But at the ſame time, *Caſarius* Biſhop of *Arles*, and *Auitus* Biſhop of *Vienna*, writ againſt this Booke, as *Ado* doth teſtifie in his Chronicle, to whom *Fulgentius* Biſhop of *Ruſpe* in *Africa* ioyned himſelfe: Whereby we may ſee that the authority of *Fauſtus* is not ſo great, that it ought to bee of any eſtimation here: Neyther was this queſtion euer handled in that ſenſe that now it is; for there was neuer queſtion made (as farre as I know) before this age, whether Chriſt by his death purchaſed ſaluation for all and ſeuerall men, or whether by his death he obtained reconciliation as well for *Pharaoh* as for *Peter*.

Gennad. lib. de Script. Eccle. ca. 89. Sydon. Apol. lib. 9. Epiſt. 9.

CHAP. XXXI.

Whether God loue all men equally, and doth alike deſire the ſaluation of all.

I. THe queſtion whereby it is demanded whether God doth equally loue all men, and ſo deſire their ſaluation, is an addition to the former queſtion, and doth depend on it: For if remiſſion of ſinnes and ſaluation are not purchaſed for all men by the death of Chriſt, it is plaine that all men are not equally loued by God: wherefore theſe innouators doe defend themſelues in either queſtion, by the ſame places of Scripture. Theſe are the words of *Arnoldus, pag. 379. God, in a generall will and affection, doth equally deſire the ſalnation of all men. Greuinchouius, pag. 335.* doth conſent to this: *The will of God, and*

his affection of saving men, is equall towards all. For in that series and order of the foure decrees, in which they comprehend the whole doctrine of Predestination, this is the third, that God decreed to administer to all men sufficient meanes to faith and repentance.

But I suppose that these things are affirmed by them, not because they beleeue, and seriously thinke so, but that they might maintaine their other opinions, which cannot stand, if this opinion fall: for they do openly repugne the Scripture, experience, yea, and themselues.

II. Which, before we demonstrate, the Reader is to be admonished, that loue in God is not an affection, nor passion, nor inclination of the minde, nor any desire; for God is not touched by these passions, as being impassible, and not subiect to affections: But as God is said then to be angry or to hate, when hee will punish or destroy; so loue in God is a certaine and sure will of doing good to the creature. Whence it commeth to passe, that hee may rightly be said to bee loued by God, to whom hee hath giuen or hath decreed to giue more and better good things.

III. This difference is manifestly seene, not onely betweene the good and the euill, but also betweene good men themselues, to some one of whom God hath giuen more vnderstanding, and doth measure out his spirit in a larger & greater measure; but to another more sparingly, and as it were with a striked measure: to one he giueth two talents, to another fiue, according to his owne good pleasure: Not onely giuing many things to the best men, but also making them

them better, while he giueth them many things.

IV. And here I cannot but maruaile, with what face *Greuinchouius*, pag. 335. dares to say, *that God gaue fiue talents to one, in the hope of receiuing more gaine from him than the other*; as if hope, or feare, or gaine, could happen to God: or as if he, who so carefully encreased his estate by the fiue talents put out to vsury, had not from God the will and power of imploying them so happily. God is vnaptly said to hope for that which himselfe is to worke. These subtill men are wont to say, when they are vrged, that these things are spoken by an *Anthropopathy* to mans capacity; but in the meane while, they abuse these improper words, to bring in their owne speculations, and to build vp their owne opinions. In preaching and speaking to the people, this impropriety of speech is to be borne with, but not in disputing, and when the importance of truth is to be considered and weighed.

V. Concerning this inequality of the gifts of God, I would haue the *Arminians* shew mee, why God hath giuen more gifts to *Paul*, than to *Marke* or *Cleophas*, that were otherwise holy and good men: Was it because Saint *Paul* before his conuersion, was more inclined to the faith of Christ, and better affected than they? Or because *Paul* vsed that common and generall grace, which happeneth euen to the reprobates, better than *Marke*? These are trifles; for there was then none more deadly enemy to the name of Christ, than *Paul*. What then was the cause? why, because it so seemed good to God, who doth with his owne what he will; and who in distributing the gifts of the holy Ghost doth not follow an Arithmetical or Geo-

metricall proportion; for he doth giue vnequall good things to them that are equally euill, according to his owne pleasure, as being a debtor to no man, nor subiect to any Law.

VI But the difference and inequallity of the loue of God, will more cleerely appeare, if those whom God doth call by his word, and to whom he doth giue the spirit of adoption, and faith, and by them saluation, be compared with other men: *Many* (saith Christ, *Mat.* 22.4.) *are called, few chosen.* Behold here three sorts of men: some that are not called; some that are called, and not elected; some that are called and elected: all which, that they are confusedly and equally loued, and that God doth alike desire their saluation, cannot be said or thought.

VII. Christ, *Iohn* 6.44. saith: *No man can come to me, vnlesse my father which sent me, draw him.* Where that it is spoken of the drawing to faith, and by faith to saluation, no man doth doubt. Seeing therefore by these words it is manifest, that all are not so drawne; it is certaine that they are most loued, who are so drawne. Faith is the gift of God, but all men haue not faith, and it is giuen but to few; therefore these are more loued: So the spirit of Adoption is a prerogatiue of the sonnes of God, therefore also these are more loued.

VIII. Doth not God visite some people from on high, and doth vouchsafe them the preaching of his Word, others being neglected? as Saint *Paul* teacheth, *Acts* 14.16. saying, *God in times past suffred the Gentiles to walke in their owne waies.* At this time also there are very many Nations drowned in deep darke-

nesse

neſſe, to whom, not ſo much as the report or name of Chriſt hath come,

IX. Were the *Corinthians* and *Philippians*, who liued before the time of the Apoſtles, ſo much loued by God, as their poſterity were, who by the preaching of Saint *Paul* were conuerted to the faith? Can it bee ſaid, that God did alike wiſh the ſaluation of them, as of theſe?

X. What ſhould I ſpeake of the men of *Tyre* and *Sydon*, whoſe ſaluation, if Chriſt had wiſhed, as well as he did the ſaluation of the *Iewes*; it were a maruaile why he would not make known the Goſpell to them, eſpecially, ſeeing he giueth them this teſtimony, that they were more prone to repentance, than the men of *Capernaum*?

XI. *Acts* 16. 67. *Paul* endeauouring to preach the Goſpell in *Aſia* and *Bythinia*, the ſpirit of God forbiddeth him, and commandeth him to paſſe ouer into *Macedonia*: Certainely it appeareth, that God did not equally wil the ſaluation of the *Bythinians*, and the *Macedonians*, ſeeing he would haue the Goſpell rather to be preached to theſe, than to them; and preſented the neceſſary meanes of ſaluation to theſe, when he denyed it to them. I confeſſe indeede, that after ſome yeeres the Goſpell came into *Bythinia*, but in the meane time, many dyed in *Bythinia*, who had not the meanes of comming to the knowledge of Chriſt: whoſe ſaluation that God did equally deſirē, as hee did the ſaluation of the *Macedonians*, to whom he cōmanded *Paul* to haſten, there is no man will beleeue, but he that doth willingly harden his minde to reſiſt the truth: No otherwiſe, than if I ſhould ſay that the

Phyſitian doth equally deſire the recouery of two that are ſicke of the ſame diſeaſe, and yet doth prouide phyſicke for the one, and will not prouide for the other.

XII. When Chriſt ſaith, *Iohn* 10.16. that he hath other ſheep which he hath not yet gathered: did he loue thoſe ſheepe which were not yet gathered, but were to bee gathered in his time, no more than other men, whom he hath not onely not drawne by his word, but not ſo much as vouchſafed to call? Surely if God did equally will the ſaluation of all and ſingular men, hee would equally ſupply to all men the meanes of ſaluation: and he would not giue to many people onely a *ſhadowed* light, and ſuch meanes, by which, being alone, the *Arminians* themſelues haue not yet dared to affirme that any man hath come to ſaluation.

XIII. Notable is that of Chriſt, *Mat.* 11.25. where he giueth thanks to his father, that he hath hidden the doctrine of ſaluation from the wiſe, and had reuealed it to babes. But why? did he as much loue them from whom he had hid the doctrine of ſaluation? *Arnold. pag.* 413. & 414. doth depraue and corrupt the words of Chriſt: For he will haue Chriſt to giue thankes, becauſe his Father had reuealed to babes thoſe things which were hidden from men of vnderſtanding: But Chriſt doth not onely ſay, that theſe things were hidden from the wiſe, but doth expreſly ſay, that God hid theſe things from them.

XIV. That place of Saint *Paul*, *Rom.* 9. doth trouble the Sectaries, where it is ſaid, that God loued *Iacob*, and hated *Eſau*, before they had done good or euill.

euill. We haue therfore God himſelfe profeſsing that he doth not equally loue men that are equall by nature, and whereof neither is better than the other; and that not becauſe any one hath done any good, or ſhall doe any good, but of his meere good pleaſure, whereby hee hath mercy on whom hee will: For although *Malachy* ſaith, that the dominion of *Iacob* ouer his brother was an effect of this loue, and hatred; yet the Apoſtle, conſcious and priuy of the minde and meaning of God, will haue this to bee an example, or a type of Election, according to his purpoſe, and doth extend the words of God to the worke of our ſaluation. Wee neede not be diligent in ſo cleere a matter.

XV. The *Arminians* doe couer themſelues againſt this ſhower of Arguments, with that their diſtinction of the antecedent and conſequent will of God. They ſay that God doth loue ſome men more than other by his conſequent will, *that is*, by that will which is after the faith and repentance of man: For God doth loue them moſt, whom he fore-ſeeth will beleeue, and by their owne free-will, or to vſe grace well. But by his primary and antecedent will, God doth alike loue all men, and doth equally deſire the ſaluation of all; and therefore he doth giue to all men ſufficient grace for faith, and ſo for ſaluation. And the cauſe why the Goſpell is not preached to all, they ſay, is not the will of God, but either the negligence of Chriſtians, or the indignity and vnworthineſſe of the people, or elſe the ſins of their Anceſtors, who haue reiected grace, being offered.

XVI. Certainely this is a deadly ſpeech, and is directly

directly contrary, not onely to the Scripture, but also to it selfe. For while they bring reasons, why God doth not offer his Gospell to all, vnawares they yeeld to our party; for they lay downe the causes, why God doth not equally loue all: But the question is not, why God loueth some men more than others, but whether God doth loue all men equally; therefore they entangle themselues. And how absurd that distinction is of the will of God into antecedent and consequent, how contumelious against God, in that sense in which it is taken by the Sectaries, wee haue taught at large, *Chap.* 5.

XVII. Moreouer, they teach, that God is often disappointed of his antecedent will, and that the loue of God to vs is then mutable, if he loue vs with his consequent will, *that is*, by his will which is after our loue, and faith, and our owne will. *It is a wicked thing to desire*, that the immutability of the loue of God towards vs, should bee after our loue, and should depend on our will; for the loue of God cannot be certaine, if it be grounded on the loue wherewith we first loue him. That therefore the loue of God to vs might be certaine and immutable, it must needes goe before our loue, as Saint *Iohn* teacheth, 1. *Epist.* 4. 19. *Wee loue him, because he loued you first.*

XVIII. And if God by his consequent will loued one man more than another, because hee foresaw he would beleeue, and vse grace well; then God shall not separate man, but man separate himself: contrary to that of Saint *Paul*, 1. *Cor.* 4. 7. *Who separateth thee, &c.* And this man shall bee loued more by God than another, because he loued God more.

XIX. Then

XIX. Then alſo that ſpeech of the Apoſtle will faile, *Rom. 9. It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*; if the will of man doth goe before the will of God, whereby hee will certainly and immutably haue mercy vpon vs. For the *Arminians* teach, that the antecedent will of God may be reſiſted, but his conſequent will cannot. It muſt needes be therefore, that they ſay that the Apoſtle ſpeaketh of the conſequent will, and of that loue whereby God loueth vs by his conſequent will, ſeeing that the Apoſtle doth there adde, *Who hath reſiſted his will?* And truely here the good men are held, intangled with a knot, from which they will neuer vnlooſe themſelues. For if they ſay that the Apoſtle in this place doth ſpeake of the antecedent will of God, which may be reſiſted, then they fall foule vpon that which is there ſaid, *who hath reſiſted his will?* But if they will haue it to be ſpoken of the conſequent will of God (which is grounded on the will of man, and the right vſing of grace, and is after our will) they are refuted by that other ſpeech of the Apoſtle, *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* But Saint *Paul* doth directly teach here, that the will of man, and the fore-ſeeing of the right vſe of grace and of faith (which the will of hauing mercy ſhould follow) is excluded by this will of God which cannot be reſiſted.

XX. Let the *Arminians* tell me why God loued *Iacob* and hated *Eſau* before they had done cyther good or euill: Surely he was not preferred before him by the Conſequent will of God, and which was after the faith or workes of *Iacob*; ſeeing that Saint *Paul* doth

doth directly remoue from the election according to the purpose of God, the consideration of all good which they eyther had done or were to do; for the Apostle should speak *vnproperly* if he should exclude only the consideration of the good done before his birth, and not the consideration of the good which *Iacob* was afterward to doe, seeing no man was ignorant that *Iacob* could not doe any good before his birth: Yea, if he could haue done, yet the fore-seeing of the good to be done after his birth, would no lesse derogate from the election of free grace, than the fore-seeing of the good which should goe before his birth. And if God electing had had respect to the good which *Iacob* was to doe, Saint *Paul* would not haue appeased him that pleadeth with God, and doth scrupulously enquire; seeing that the reason had beene ready, *to wit*, that the one was preferred before the other, because God fore-saw the faith and workes of the one. Finally that speech, *It is not of him that willeth, nor of him that runneth*, doth exclude all indeauour and help of man from the causes of election, and of the good will of God, by which he vnchangeably hath mercy vpon man.

XXI. But those examples and testimonies which we haue brought out of the Scripture, doe no lesse establish the inequality of the loue of God, by his antecedent will, than by his consequent will. For when Christ saith, *Iohn 6. No man can come to me, vnlesse my father draw him*, he speaketh of the calling which goeth before faith, and which is peculiar but to some men. The same is to be iudged of the other examples. For what? Did God, preaching to the Iewes,

Iewes, and not to the men of *Tyre*, leſſe loue the Tyrians, than the Iewes, by his conſequent will, *that is*, becauſe he ſaw that the Tyrians were worſe affected, and that they were leſſe diſpoſed to beleeue, than the Iewes? No ſure, for Chriſt doth contrarily teſtifie that the Tyrians were more prone to repentance than the Iewes.

XXII. Had the *Corinthians* or *Romanes* that liued in the age of the Apoſtles, more inclination to faith than their Anceſtors that liued an hundred yeers before? Did God not vouchſafe the doctrine of ſaluation to the *Corinthians* and *Epheſians*, who liued a little before the birth of Chriſt, becauſe their Anceſtors had refuſed it? But if this were the cauſe, why then did hee enlighten with his ſauing doctrine their children, which proceeded from the ſame Anceſtors? Surely becauſe it ſo ſeemed good to God, who for his owne goodneſſe doth beſtow more benefits vpon them whom hee loueth more, although they are neuer a whit better diſpoſed to Faith and Repentance.

XXIII. But why did God call *Paul* with ſo effectuall a calling, in the very *height* of his hatred againſt the Church, and of a wolfe made him a ſheep, of a ſheep a ſhepheard? was it done becauſe God perceiued in him ſome inclination to faith in Chriſt? Or becauſe he did well vſe vniuerſall grace? No ſure: For at that time, like a Tyger, hee raged againſt the fould of Chriſt. But God did not loue him any whit the more by his conſequent will, *that is*, for the fore-ſeeing of faith, ſeeing that the faith of *Paul* was an effect of the loue of God: Nor was hee loued becauſe he was to be faithfull,

full, but that he might be faithfull; as he himselfe witnesseth, 1. *Cor.* 7. where he saith, *That he obtained mercy, that he might be faithfull.*

XXIV. And seeing as it commeth to passe, that God doth bestow vpon a man that is euill, and borne of bad parents, more of his grace and gifts, and doth effectually conuert him, that where sinne doth abound, there grace might abound, *Rom.* 5. 20. I would know whether God would be more liberall to an euill man, by his antecedent, or by his consequent will: If by his antecedent will, we haue ouercome; if by his consequent will, let the *Arminians* tell me, what will of the euil man went before his effectuall calling, which could not bee found in another which is lesse euill. Will they say, that hee that was more euill before his conuersion, did thirst, *was but a little euill*, and did the will of his father, as they speake? They shall more easily draw oile out of a pumise stone, than they shall finde in Saint *Paul* before his conuersion; in the theefe before his crucifying; or in them to whom, for a heart of stone God giueth a heart of flesh, any such dispositions, before regeneration.

XXV. Adde to these that the Scripture saith, *Acts* 14. 16. *God in times past suffered all Nations to walke in their owne waies.* Here I demand whether God did so much loue these Nations, and did alike wish their saluation, as he loued their posterity, whom hee afterward called with an effectuall calling by his Gospell. I suppose that no man hath so brazen a face, that he dareth affirme it: Neither doe the *Arminians* deny, but that the sauing calling by the Gospel, is a very great argument of the loue of God to any Nation:

Nation: But hauing bent their disputation another way, they doe search into the causes, why God doth more vehemently loue some than others, which is that very thing which we would haue.

XXVI. Finally, if God doth equally will to all men the end, *that is*, saluation, then also hee will equally suggest vnto them the meanes to the end, *to wit*, the word, faith, and the spirit: But hee doth not suggest these things equally to all; neither can any thing be imagined more absurd, than that God should equally will, that all particular men should beleeue, and be saued, and yet suggest to some men the meanes that are congruent and fit, and will certainely profit; but to others, meanes that are not congruent nor fit, and that certainely will not profit, which yet is the doctrine of *Arminius*.

XXVII. And in setting downe the causes of the greater loue of God towards some one Nation, and his lesse loue towards some other, it cannot bee said how coldly they deale: Sometimes they make the disposition of the one, which is better than the other, to be the cause; which we deny. For *Rome*, or *Corinth*, or *Ephesus*, were not more prone to piety a little before the light of the Gospell was brought to them, than they were some ages before: Yea, at that time, prodigious lust, riot, pride, and rapine, had so immeasurably increased, that they could goe no further. At the same time there were many Nations euen stupid with their barbarous lewdnesse, and seemed more worthy of pitty, if the heauenly calling were gouerned by mans reason, and not by the secret purpose of God. Surely before the comming of

Saint

Saint *Paul*, God had much people at *Corinth*, as God himselfe saith, *Acts* 18. 10. and that among the most foule and common lusts of that most impure city: For which elects sake, God in his appointed time, sent to *Corinth* such an excellent Apostle, so cleere a trumpet of the Gospell, whose preaching and miracles he vsed, to the conuersion of them who belonged to his election.

XXVIII. Finally, seeing that there is no man, who by himselfe, and of his owne nature, is not vndisposed to faith and conuersion, no man that is not dead in sinne; no man that is not vnable to follow God calling: Hee is ridiculous who in the worke of regeneration and spirituall resurrection, doth seeke for dispositions and inclinations to life, among the dead, and who doth feigne that God hath a will of sauing vs, which doth follow mans free-wil, and doth depend on it.

XXIX. But to make the fault of their Ancestors to be cause of this, and to thinke that God therefore would not haue his Gospell to bee preached to this nation, because their Ancestors, a thousand, or two thousand yeers before, refused the grace of God, *is absurd, and nothing* to the purpose: For the *Romanes* and *Corinthians*, that liued in the time of the Apostle *Paul*, were sprung of the same Ancestors which the *Romanes* and *Corinthians* were, which liued thirty or forty yeeres before the preaching of Saint *Paul*: Nor is it equall that the off-spring should be punished for the sinnes of their Ancestors: *The sonne shall not beare the iniquity of the father*, *Ezechiel* 18. Nor doth the Law extend the visitation of the fathers vpon the children,

children, beyond the third and fourth generation, although alſo there it is ſpoken of children that ſhall walke in the ſteppes of their fathers, and doe imitate their fathers wickedneſſe. Further alſo by warres, by colonies and companies, by baniſhments, and by marriages, there is a maruailous permixtion and mingling together of mankinde, and in one and the ſame nation, there are ſome who haue proceeded from other anceſtors, whoſe manners were diuers: Yea, one and the ſame man hath proceeded from anceſtors, whereof ſome haue refuſed the grace of God, & ſome haue not: Of all which, if regard is to be had; and if God will haue his Goſpell preached, or not preached to a nation, according as their anceſtors haue behaued themſelues, it will be impoſſible but that he muſt be diſtracted with diuers and contrary thoughts, and that his wiſedome muſt be bound with ridiculous bonds, and contrary purpoſes.

XXX. Yet the *Arminians* doe obſtinately perſiſt in their opinion, and although they know, that in all ages, and ſee that in this our age, the name of Chriſt is vnknowne to many nations; yet they doe harden their minde, and doe contend, that God would haue the Goſpell to be preached to all. *Arnoldus*, *Page* 97. doth deny that it may be ſaid, that God would not haue the Goſpell to be preached to all. And, *Page* 397. *It is true indeed* (ſaith he) *that the Goſpell is not euery where preached to all, yet it doth not thence follow, that God will not bring all men to faith, but this happeneth because by their owne affected malice and peruerſity, they make themſelues vnworthy of that Grace*: Which words doe ſeeme to mee to imply a

contradiction, for if the cauſe why the Goſpell is not preached to a nation, is the wickedneſſe and prauity of it, it is plaine that God will not haue his Goſpell preached to that nation, becauſe by this puniſhment hee would reuenge the ſtubbornneſſe and obſtinacy of it. And to think that any puniſhments are inflicted on any nations, God being vnwilling, eſpecially in the worke of our ſaluation, is to accuſe God of cruell negligence, and to deſire to put out the eyes of his prouidence: Alſo wee haue largely taught, that all men are vnworthy, and that (God ſo diſpenſing) the Goſpell is preached to the moſt vnworthy, and to the worſt nations: According to that, *Rom.* 10.20. *I was found of them that ſought me not, I was made manifeſt to them that asked not after me.*

XXXI. Being driuen therefore from hence, they haue deuiſed another thing, than which nothing is more weake. They ſay that it cannot be ſaid, that God is vnwilling that the Goſpell ſhould be preached to all nations, but that many nations ſit in darkeneſſe, becauſe there are wanting thoſe who wil preach to them, and that this commeth to paſſe, becauſe the zeale of Chriſtians doth grow cold, and becauſe of the ſloathfulneſſe of the Paſtors of the Church, who will not goe thither to preach: But if all Chriſtians were affected as it is meete they ſhould, and were touched with a zeale of the houſe of God, the preaching of the Goſpell would be wanting to no people. I anſwer, that I am not hee who will affirme that Chriſtians are altogether faultleſſe in this thing: Yet notwithſtanding it cannot be doubted, but that theſe things are gouerned by the counſell and prouidence

of

of God. For if God would haue brought the light of the Goſpell to the people of *America*, who haue lyen for many ages in the thicke night of ignorance, he had not ſuffered them for ſo many ages, to be vnknowne to the Chriſtian world. For how can they be accuſed for not preaching the Goſpell to the *Americans*, who did not know that there were any ſuch people, or that that part of the earth was inhabited? Neither is it credible, that God can be diſappointed of his intent, and of his deſire of ſauing any Nation, by the negligence of ſome Miniſters: Nor is it equall, that innumerable people ſhould for euer beare the puniſhment of others negligence. Alſo if God would haue his Goſpell preached to people, who are diuided from vs in land, climate, and language, he would haue infuſed into ſome of vs, the gift of tongues, that they might be vnderſtood by the Barbarians: But at this day, the *Americans* are inſtructed in Popery, in the Spaniſh tongue, to the learning of which, they are compelled by force: therefore they haue vnwillingly receiued religion with the language; ſo that to know Chriſt, is to them a kinde of puniſhment, and a part of their bondage, which the calling of God doth abhorre. But it is an eaſie thing for theſe innouators (while in this great peace and quietneſſe, they make worke for themſelues and others) to talke of theſe things in corners; who, if they ſpoke ſeriouſly, would forthwith in companies ſayle into *America* or *Florida*, or would goe to the inhabitants of the South continent, and would haue inſtructed them in the faith of Chriſt; and would not (being forgetfull of the croſſe of Chriſt, and being ouertaken with the itching of

their owne wit) haue made ſo many troubles, nor haue torne the bowels of their owne Church.

XXXII. But it is wont to be diſputed, whether the Apoſtles preached to all men: Surely it doth not ſeeme to me to be likely, that the Apoſtles paſſed beyond the Æquinoctiall, into the inmoſt parts of *Affricke*, or that they came into *America*, or any other part of the world which is vnknowne: The ſhort life of the Apoſtles was not ſufficient for that worke, neither was the way knowne to theſe places; alſo ſome prints and ſignes of Chriſtianity would be extant there. Saint *Paul*, whoſe iournyes and courſes were well knowne, had falſely ſaid, that hee had laboured more than all the Apoſtles, 1 *Cor.* 5. 11. if the other Apoſtles had gone to the Antipodes, or to the Articke and Antarticke Pole. The memory of all ages doth witneſſe, that there hath beene more Heathens than Chriſtians, and that the Chriſtian Church, where it was moſt flouriſhing, ſcarce poſſeſſed the tithe or tenth part of the earth. The Apoſtles indeede were commanded to preach the Goſpell to euery creature, but this commandement doth not belong to the Apoſtles alone, but alſo to their ſucceſſors, who haue or ſhall carry this lampe of the Goſpell, deliuered to them by their predeceſſors, through the whole world. For the Goſpell muſt be preached to all nations, yet not together, and at the ſame time, but ſucceſſiuely. If that ſpeach, *Pſal.* 19. *Their ſound went through the whole earth*, be applyed to the Preachers of the Goſpell, yet it will not neceſſarily follow, that this muſt be at once, and at the ſame moment, rather than by parts, and ſucceſſiuely: God, as it were viewing and

going

going about the Nations, vntill there ſhall be none, to whom the doctrine of ſaluation hath not at length come: no otherwiſe than the Sun in the *Equinoctiall* day, doth not enlighten the whole Globe of the earth at one time, but by parts, vntill hee hath finiſhed his courſe. For then ſhall the end of the world be neare, when the Goſpell hath come to all people; as Chriſt himſelfe witneſſeth, *Mat.*24.14 *And the Goſpell of the kingdome ſhall be preached in all the world, for a witneſſe vnto all Nations, and then ſhall the end be:* which words of our Sauiour doe cut this knot; for it is manifeſt, that in the time of the Apoſtles, the Goſpell was not preached to all Nations, becauſe at that time the end was not neare.

XXXIII. But (ſay you) Saint *Paul, Col.*1.23. doth ſay, *that the Goſpell was preached to euery creature which is vnder heauen.* I anſwer: The Apoſtles vſe a kinde of ſpeech vſuall in the Scriptures, which by all that are vnder heauen, doe not vnderſtand all and euery particular creature, abſolutely and without exception, but very many of them: So, *Acts* 2.3. *And there were dwelling at Ieruſalem Iewes, out of euery nation vnder heauen.* For what? were there ſome out of *America*, or out of the *Moluccoes*, or the South continent, the names of which places were not then knowne? much leſſe, that they ſhould come from thence to Ieruſalem: So, *Eccleſ.*4.15. *I ſaw all the liuing, which walke vnder the ſunne;* When yet *Salomon* ſaw onely a little part of the earth. See alſo, *Ezech.*31.6. and 13. and *Chap.*32.4. and you ſhall know, that the word *all*, is not frequently ſo taken, that none is excepted, but that it is very oftentimes vſed for *many*.

XXXIV. That I may not ſay many things: In this queſtion, whether God doth equally deſire the ſaluation of all men, and whether hee doth loue all men with an equal loue; the truth is ſo euident, that the *Arminians* ſometimes are aſhamed of themſelues, and vnawares doe come to our ſide. *Arminius* againſt *Perkins*, *p.* 214. hath theſe words; *If any one, by the help of peculiar grace, hath apprehended grace offred, it is thence manifeſt, that God doth loue him with a greater loue than he doth another, to whom he hath onely made his grace common, but hath denied his peculiar grace.* *Arnoldus*, *p.* 380. doth confeſſe, that *Arminius* doth acknowledge, that the meanes to faith, are not ſufficiently offered to all men; all men therfore are not loued alike: Neither is any thing ſo frequent with the *Arminians*, as to ſay that God calleth ſome men in a congruent & fit time & manner, by which, they that are called, do certainly & infallibly follow him calling; but ſome he calleth by an incongruent & vnfit meanes, by which they that are called, do neuer obey God calling: But it is no doubt, but that they to whom peculiar grace is giuen, are more loued than they to whom it is denied; as alſo they to whom ſufficient grace for faith is giuen, are more loued, than they to whom it is not giuen: & they who are called by a means which God knoweth to be congruent, and which wil certainly profit, are more loued than they whom God calleth by an incongruent, and which he knoweth will neuer profit. *Arminius* againſt *Perkins*, *p.* 16. hath theſe words: *God by a ſure decree, determined not to giue faith & repentance to ſom men, to wit, by yeelding them effectual grace, by which they would certainly beleeue and be converted.* And it is the conſtant opinion

De vocatione qua ſit prouti Deus vouit eſſe congruum. Vide Arno. *p.* 73. *&c.* 81 Armin. *in* Perk *pag.* 245.

opiniō of the *Arminians*, that God doth giue that effectuall grace to all, which may be effectual in act, without which no man beleeueth, nor no man is saued: and that God doth giue but to few that grace whereby he giues, not onely to be able, but also to wil, & to desire to be conuerted and beleeue. God therefore doth more desire the saluation of these men, than of others, to whom he doth not vouchsafe this benefit.

XXXV. Notable aboue the rest, are the words of *Grevinchouius*, p. 342. *Sometimes* (saith he) *he doth sooner help by his grace greater sinners than lesser: for who shall prescribe a measure to God, that he should not somtimes beyond the law, made by himself, giue according to his liberality, greater gifts to the worse men?* This confession I think is cleare enough: for if these things be true, it can not be denied, but that God by his antecedent wil may most loue the worst men, seeing that by that antecedent wil, he doth giue more good things to them, and doth bestow on them that grace which he doth deny to others that are lesse euil. For it cannot be said, that this grace is giuen to the worst men, by that wil which doth follow mans will: seeing that no wil of man that is good, but euen a most wicked dispositiō doth go before the giuing of grace. But perhaps God doth this seldome, & as *Grevinchouius* saith, besides the law that he hath made. Nay, he doth this very often, & according to the rule declared in the Gospell, *where sinne abounded, there grace abounded, Rom.* 5. For so the glory and power of God doth more clearely shine forth by which he doth breake the most hard things, and doth rush through all obstacles; & where seeming and conceited wisdome, or most desperate manners, did seeme

to hinder the proceedings of the Goſpell, there he plants the Goſpell, and doth propagate it with a more happy ſucceſſe, and greater efficacy.

Chap. XXXII.

Of Free-will: The opinions of the parties.

I. How much that purity and integrity in which man was at the firſt created, is deformed by ſin, and how the image of Sathan is drawne ouer the image of God, we haue taught, Chap. 7. Yet a liberty from conſtraint, and phyſicall neceſſity hath remained to the will: for if the will could be compelled, it were not *voluntas*, a will, but *nolumtas*, a nill and vnwillingnes. Or if by an externall principle, by a naturall and immutable law, it ſhould be neceſſarily determined to one thing; it were not a will, but either a violent impulſion, or a naturall inclination and propenſion, deſtitute of knowledge and iudgement, ſuch as is the inclination of all heauy things to the center of the world. For ſeeing there are three kindes of liberty; the firſt is from conſtraint, and phyſicall or naturall neceſſitie; the ſecond from ſin; the third from miſery: Man, while he is in this preſent life, ſhall neuer be fully free from ſin and miſery; but to theſe two liberties hee ſhall come in the life to come: The liberty from conſtraint and phyſicall neceſſity is eſſentiall to the will, and inſeparable from it.

II. The ſeate of this liberty, is in the will; becauſe it hath gotten the dominion, concerning voluntary actions: For although the will in particular actions doth

doth follow the perſwaſion of the vnderſtanding, yet the vnderſtanding doth not iudge nor deliberate, vnleſſe it be commanded by the will; for the dominion whereof, man doth apply himſelfe to deliberation and ſearching out of the truth: After the ſame manner that a blinde Maſter doth in euery thing obey his ſeruant, leading him and perſwading him; which ſeruant, notwithſtanding, doth it that he may obey his Maſter, who will haue himſelfe led, and admoniſhed by him.

But ſeeing the Scripture ſaith, that man is the ſeruant of ſin, *Rom.*6.17. and ſould vnder ſin, *Rom.*7.14. and dead in ſin, *Epheſ.*2.1.5. and *Coloſ.*2.13. it is worth the labour, to know how farre this liberty of mans will doth extend it ſelfe, as well vnder the eſtate of ſin, and before regeneration, as vnder the eſtate of grace and regeneration.

III. The will is the reaſonable appetite, which of his owne nature, is alwayes carried to good, whether it be good truely, or in appearance: for it is impoſſible that one ſhould deſire euill, as it is euill, and not vnder the reſpect of good.

IV. The liberty of the will, whereby it may will ſomething, or not will it, is called the liberty of contradiction; but the liberty whereby it may will ſomething, or the contrary of it, is called the liberty of contrariety.

V. Now there are onely two things, which wee can will, for we either will the end, or the meanes to the end; the firſt whereof, is called by *Ariſtotle, Ethi.*3 *cap.*4. βούλησις, the will; the other, προαίρεσις, the choiſe. Wee doe abſolutely deſire the end, wee chooſe the meanes.

meanes. And if any one doth absolutely, and without deliberation wil some meanes to obtaine the end, he doth wil that meanes, not simply as a meanes, but as the end; and that he might obtaine that, hee doth choose other meanes: Now in choosing, the will doth follow the iudgement of the practical vnderstanding, vnlesse when the vehement and inordinate affections ouer ruling, doe darken reason, or doe resist the iudgement of it.

Arist. Eth. 3. cap. 3. ἀκούσιον δὲ τὸ βίαιον καὶ δι' ἄγνοιαν.

VI. We call that vnuoluntary, which is not onely strained, and to which we are compelled by force, but also that which is done by ignorance.

VII. That which is voluntary, differeth from that which is *spontaneus*, and done of its owne accord, because that which is *spontaneus*, doth extend it selfe further than that which is voluntary: for euery thing which is voluntary is *spontaneus*, but not contrarily: For euen cattell are moued of their owne accord, and they haue their *spontaneus* appetites and inclinations, but those are done voluntarily, which are done with some knowledge and reason: whether the reason be right, or onely haue a shew of right and truth.

Arist. Eth. 3. 1. τούτου δ' ἡ συμβαίνει καὶ πράττεσθαι ἐν τοῖς χειμάσι βαλλόμενα μέντοι εἶναι τὰ τοιαῦτα ἑκόντα ἔοικε καὶ γὰρ μᾶλλον ἑκούσιοις.

VIII. And of those things that are done voluntarily, some are more voluntary than others: For there are some things which one doth ἄκων ἑκών, willing and nilling, and slowly, as loath to doe them; as when the sicke man stretcheth forth his arme to be cut off, that the Gangrene might grow no further; or as when the Merchant casts his goods into the sea, with his owne hands: which actions are yet more willingly done, because they are done for their good: For the lesse euill by which men come to a greater good

good doth put on the forme of good.

IX. We all doe necessarily will the last and chiefe end, *to wit*, felicity; neither doth the desiring of the last end fall into deliberation: For no man can procure from himselfe, that he should will himselfe to be miserable: But yet we will that end freely, because we doe will it without constraint, and with knowledge and iudgement; whence it commeth to passe, that this desiring is not onely *spontaneus*, but also voluntary, and therefore free.

X. Furthermore, there are many kindes of humane actions: For some are meerely naturall, *as the contrary motion of the* Arteries, and beating of the pulse, the digestion of nourishment, &c. Which because they are not in our power, nor at mans pleasure, the will is neyther occupied about them, nor doe they fall within the compasse of Election or deliberation.

XI. Some actions are partly naturall, and partly voluntarie; as to eate, to walke, &c. Which although they be naturall, yet they are gouerned by the will. In these actions the will is free, vnlesse when some externall force compels, or some vnauoidable necessity doth vrge, men being vnwilling.

XII. There are also some actions that are ciuill, as to sell, to buy, to bargaine, to play, to build, to paint: In these things the will of man is free, and doth freely incline it selfe to one or other: For hee that doth these things at the command of another, yet is willing to obey him that commandeth, and therefore is driuen to doe it, not onely by anothers will, but also by his owne. Of this liberty the Apostle

speaketh.

ſpeaketh, *Corinth.7.37. He that ſtandeth ſtedfaſt in his heart, hauing no neceſsity, but hath power ouer his owne will, and hath ſo decreed in his heart, that he will keepe his virgin, doth well:* For in this place the Apoſtle vnderſtandeth, by that which is done well, not that which is done agreeable to Gods law, but that which is done prudently, and fitly, to the preſent time and purpoſe.

XIII. Alſo in actions that are ciuilly honeſt, the will of man is moued by its owne pleaſure, as when a heathen man helpes vp him that is fallen, or ſheweth the way to him that is out of it.

XIV. The like liberty is in the obſeruation of Eccleſiaſticall policy, and in thoſe workes commanded by the law of God, which doe belong to an outward operation; for the moſt wicked men, doe performe holy rites and religious ceremonies, do beſtow almes, doe heare and reade the word of God.

XV. But eſpecially in euill actions man is free. For he is not onely of his owne accord carried to ſin, but alſo of two or more euills, moſt freely hee doth chooſe eyther, and doth voluntarily apply himſelfe to that, to which his minde leads him. Wherefore ſeeing man, that is naturally euill, is gouerned by his own euill will, and that one is for that cauſe ſaid to be free, becauſe he doth what he liſteth, it is manifeſt that man is therefore the ſeruant of ſin, becauſe he is in ſubiection to his owne will, and becauſe he doth ſin voluntarily and freely, and that man is therefore a ſeruant becauſe he is free.

XVI. They that ſay that an vnregenerate man by this ſeruitude & naturall deprauation doth neceſſarily ſin

sin, ought not to be reprehended; for an vnregenerate man must needes sin: Thus the diuels doe necessarily sinne, but yet freely; for they sinne being not constrained, not determined and appointed *to any one thing onely*, by any outward cause forcing them: But they are led by their owne motion, by their ingrafted wickednesse, and with their knowledge; after the same manner that the Saints that are glorified, are necessarily and immutably good, but yet voluntarily and freely: For it is not credible, that the Saints haue lost their liberty by their glorification. There is a kinde of necessity which is voluntary; neither is liberty contrary to necessity, but to constraint and seruitude. Wherefore Saint *Austin, Enchirid. Chap.* 105. *& ciuit. Dei, lib.* 22. *Cap. vlt.* doth teach, that by the necessity of not sinning, which shall be in the Saints, their free-will shall be rather increased and confirmed than diminished. What is more free than God? And yet he is necessarily good, and doth good things: For, as *Thomas* saith, *Tom.* 8. *De libero arbitrio. Quest.* 24. *Art.* 3. *It is no part of free-will, to be able to choose euill.* The same man doth in many places say, that constraint, and not necessity, is contrary to the liberty of the will, but especially in the same *Tome, Quest.* 10. *De processibus personarum, Art.* 2.

Augustin. *lib.* 22. *de ciuit. Cap.* 30. *Nec ideo liberum arbitrium non habebunt quia peccata eos delectare non poterunt &c. Enchirid. cap.* 105. *Multo liberius erit arbitrium quod omnino non poterit seruire peccato.*

XVII. There are moreouer, habits and actions, *that is*, vertues and workes, which doe helpe forward to saluation, and which are proper to the faithfull. Such as are the true knowledge and feruent loue of God, faith and repentance, and holy actions flowing from these vertues. In and about these things, the will of a man that is vnregenerate, and standing in his

pure

pure and meere naturals is not free; here is no free-will of man, no inclination, no diſpoſition: Surely it had beene a very hard thing to finde in *Paul*, raging againſt the Church, and in the theefe, crucified for his robberies, whom Chriſt conuerted in the very agony of his death, any diſpoſitions or preparations to repentance.

XVIII. I doe not deny, but that there are memorized many things of heathen men, which were done honeſtly, and profitably for ciuill ſociety, for concord, and for the defence of their countrie: But ſeeing, *Without faith we cannot pleaſe God, Heb.* 11.6. And ſeeing that that action alone is acceptable to God, which is done with Faith (for, *Whatſoeuer is done without faith is ſinne, Rom.* 14.23.) and which is referred to the glory of God, as the Apoſtle commandeth, 1.*Cor.* 10.31. it is plaine, that thoſe honeſt deedes of the heathen were not without fault, and that they could not come to ſaluation by ſuch ciuill vertues, nor that any one could by them be diſpoſed to faith or true repentance. The right outward duties of ciuill vertues, are of one ſort, the duties of faith and Chriſtian piety are of another ſort. And truly in my iudgement, the heathen Iudge, who in giuing ſentence, and in diuiding poſſeſſions, doth iudge equally and well, is no more iuſt before the tribunall of God, than the theeues who equally and iuſtly diuide the pray among themſelues: For whoſoeuer doth want faith in Chriſt, is not the Sonne of God, and therefore cannot be an heire and iuſt poſſeſſor of worldly goods, although he excell in ciuill vertues. For a kinde of doubtfull light, and ſome ſeedes of

equity

equity are left in man for ciuill ſociety: And they to whom the light of the Goſpell doth ſhine, if they giue themſelues ouer to vices, ſhould be confounded with ſhame, being vrged by theſe examples.

XIX. But after God hath enlightned the minde of any one with his light, and hath touched his heart with repentance, and hath wrought in him faith in Chriſt, then the will of man beginneth to moue it ſelfe willingly and freely to holy actions, to which it is not forced by phyſicall or naturall neceſſity, but it is ſo turned by a milde and effectuall, eyther perſwaſion or influence, that the will may freely and willingly follow God calling: For otherwiſe that were not a good worke, whereunto one ſhould be drawne by conſtraint, or ſhould be compelled by a naturall neceſſity. He that doth good vnwillingly, doth wickedly: Such a man is ſufficiently rewarded, if God pardon his obedience, for although God hate euill, yet he will not therefore compell to good: Becauſe a good worke is not good, but when it is done voluntarily.

XX. And although man is freely moued to the workes of piety, yet the whole praiſe of the good worke is due to God, who worketh *in vs to will, and to doe, of his good pleaſure, Phil.* 2. So, although the infant in the mothers wombe doth moue it ſelfe, and doth helpe forward his owne natiuity, yet it hath that power of mouing from God: Therefore, euen as if any one doth aſcribe the whole praiſe of the forming of the infant, the generation and birth of it to God alone, he doth not thereby hinder the birth of the infant, or diminiſh the vigour of it: So he that doth aſcribe

aſcribe to God the whole praiſe of our regeneration and holy actions, doth not thereby hinder the endeauour of good workes, nor weaken the will of man, or binde it with the bonds of naturall neceſſity.

XXI. Here therefore a diſtinction is to be vſed: For if it be ſpoken of the beginning of conuerſion, and of the firſt entrance of regeneration and faith, *that is*, of the procuring or forming of faith and repentance in our ſoules, wee contend that free-will doth nothing here, and that our ſoules in the very beginnings are not onely meerely paſſiue, but alſo that *they doe* with their greateſt endeauour reſiſt the worke of God, forming in vs the rudiments and draughts of the new man, ſo that man in this caſe is not free, vnleſſe it be to reſiſt God. But after regeneration begunne, and after God hath giuen to man a heart of fleſh for his heart of ſtone, then man doth freely moue himſelfe to thoſe workes which are acceptable to God. And as there are ſecret, but yet certaine increaſings of regeneration, ſo this liberty doth increaſe by little and little, fainting euery day with the reſiſtance of our luſts. By this meanes mans will doth cooperate and worke together with God, yet ſo, that whatſoeuer good is done, is due to God alone: No otherwiſe, than as when a Scriuener doth guide the ſhaking hand of the childe, and doth at the firſt frame it to make letters; the childe indeede doth indeauour to forme the letters, and doth ſtriue with all his power, yet the right forming of the letters is not to be aſcribed to the childe, but to the Scriuener: This example ſeemeth to me to be moſt fit, becauſe it teacheth that God doth not onely worke with

with our will (as the *Semipelagian* Synergiſts, or maintainers of our cooperation with God, of this our age, would haue it) but alſo that God doth worke by our wills, and doth bend them by an effectuall motion, which motion after what manner, and how farre man may reſiſt, ſhall hereafter be taught.

XXII. Wee therefore ſay that the act of beleeuing and repenting, is ſo farre the act of man, in as much as man himſelfe beleeueth and repenteth, and not God; and in as much as no man beleeueth and repenteth, but he doth it willingly. But we ſay, that the grace of God alone, doth create and giue the firſt being to faith in vs, and that it is the gift of God, and by the power of the regenerating ſpirit, that wee doe willingly and freely beleeue and repent. For the queſtion is not who beleeueth, whether man or God; but what doth bring forth faith in man, and whether it be in the power of freewill, helped with grace, to beleeue or not to beleeue, and to vſe grace or not to vſe it.

XXIII. From this doctrine (the foundations and proofes whereof ſhall be brought out of the holy Scripture in the next chapter) *Arminius*, and his Sectaries doe infinitely and exceedingly differ: For, they are of opinion, that an vnregenerate man hath power of beleeuing and repenting. The *Arminian* conferrers at the Hage, *Page* 272. doe affirme, that conuerſion doth goe before faith, and that man doth helpe ſomewhat to his owne conuerſion before hee hath faith. And turning ouer the writings of theſe Sectaries, I finde that they determine, that by the corruption of nature, mans vnderſtanding is darke-

ned, and his affections are depraued; but I no where finde in their writings, that his will is of its owne nature depraued, and prone to ſinne: But they attribute to it, proneneſſe eyther to good or euill, and an equall inclination to either part: Wherefore in the regeneration of a man, they will indeede haue his vnderſtanding to be enlightned vnreſiſtably, and his affections to be drawn (for ſo they ſpeake) but they ſay, that the will keepes her owne liberty of beleeuing, or not beleeuing, of repenting, or not repenting. And they will not haue the viuification and reuiuing of the will in our regeneration, to conſiſt in this, that of being naturally euill, it is made good by the infuſion of ſome vertue, but that by the illumination of the vnderſtanding, the amendment of the affections, *the will is made able to put forth that faculty of willing or nilling, which is ingrafted in it.* This the *Arminians* of the conferrence at the Hage teach, *Page* 25. And alſo the ſame men, a little after, ſay theſe words: *In our ſpirituall death, th: ſpiritual gifts are not properly ſeparated from the will of man, becauſe they were neuer engrafted in it.* Surely theſe men are of opinion, that the will of *Adam* before his fall, was not furniſhed with righteouſneſſe and holineſſe: For it cannot bee denyed but that theſe vertues are ſpirituall gifts; which certainely is a prodigious and monſtrous diuinity.

XXIV. The ſame men doe affirme, that ſufficient grace is giuen to all men, euen to vnregenerate and heathen men, to whom the name of Chriſt hath not come, whereby they may obtaine faith, if they will: And that an vnregenerate man is not altogether

dead

dead in ſinne, but that there are in him reliques and remaines of ſpirituall life, and power of fulfilling the law of nature: for they thinke that God doth exact and require nothing from man, to the performing whereof hee would not giue him ſufficient power: otherwiſe (ſay they) God ſhould gather, where hee hath not ſcattered: They ſay therefore, that God *is bound* to giue to all men the power of fulfilling that which he commandeth, and of beleeuing in Chriſt.

Arnold p. 403. Homo corruptus poteſt lumine naturæ recte vti: & habet aliquas reliquias vitæ ſpiritualis.

XXV. Notable are the words of *Arminius*, p. 244. againſt *Perkins*. *Doeſt thou* (ſaith he) *deny that free-will is* flexible *and pliant to either part? I adde further, and that alſo without grace: for it is flexible of its owne nature, and as it is addicted to euill in the ſtate of ſinne, ſo it is capable of good, which capableneſſe, grace doth not giue it, for it is in it by nature.* Hee therefore doth differ from himſelfe, when he addes, *that free-will is not bowed to good, without the grace of God.* For how doe theſe things ſtand together? that free-will is flexible to good, without grace; and yet it is not bowed to good without grace? In vaine is that power which is neuer brought into act: For whence doth hee gather that that thing may be done, which hee himſelfe knoweth neuer was done, nor neuer ſhall be. Hitherto pertaineth that which he ſaith, *pag.* 257. *To be able to beleeue is in nature, to beleeue is of grace*: therefore to be able to beleeue is not of grace. There is indeede naturally in man a poſsibility of hauing or receiuing faith; but it is not in him by nature to bee able to beleeue; for theſe things doe very much differ. The firſt notes the ſuſceptability and poſsibility of receiuing faith: the other ſignifieth the actiue power and faculty

of beleeuing, which ſurely is not in man by nature, but is only from grace.

XXVI. *Arnoldus, pag.* 271. layeth this to our charge, as a very great errour, that wee ſay that the regenerate man cannot doe any *good*, vnleſſe hee bee moued by grace. Truely a great crime, and that which is common to vs with the Apoſtle, who doth pronounce, *that we are not ſufficient of our ſelues to think any thing, as of our ſelues, but all our ſufficiency is of God.* 2. *Cor.* 3. 5. The ſame *Arnoldus, page* 447. doth make the vſe of grace ſubiect to mans will: *It is determined*, ſaith he, *that the vſe of grace is ſubiect to mans will, that man may vſe it, or not vſe it, according to his naturall liberty*: And a little after he doth confeſſe, *that the effect of the mercy of God, was made by* Arminius *to be in the power of man, but ſuch a man as is already ſtrengthened with grace.* To vſe which grace or not to vſe it, to beleeue or not to beleeue, hee thinkes is in the power of mans free-will. Finally, the *Arminians* will haue the efficacy, that is, the efficiency and working power of it, to depend on free-will. *Arnoldus* againſt *Bogermannus, pag.* 263. and 274. *All the operations of grace, which God doth vſe, to worke our conuerſion, being granted, yet the conuerſion it ſelfe doth remaine ſo free in our power, that we may not bee conuerted*, that is, *that wee may conuert, or not conuert our ſelues. Greuinchouius, pag.* 198. *I ſay, that the effect of grace, after the ordinary and vſuall rule, doth depend on ſome act of free-will, as on a foregoing condition, without which, it is not.* The ſame man, *pag.* 203. and 204. *doth ſay, that there can no other common cauſe beginen of the whole (why this grace ſhould be effectual, rather in* Paul *or* Peter *than in another) than the*

the

the liberty of the will. Perkins ſaid; *As there can no good either be, or be done, vnleſſe God doth it; ſo there can no euill be auoided, vnleſſe God hinder it.* This true and holy ſentence, *Arminius* carpeth at and doth depraue, *pag.* 113. and for the words, *can be auoided*, he puts, *is auoided*: for he ſaith, that there is in all men power of doing good, and auoiding euill, and that a man may auoide euill, and abſtaine from ſinne, although God doth not hold him from it; but that the act it ſelfe, is partly from grace, and partly from free-will, which as it pleaſeth, doth eyther admit, or refuſe grace. Heare the words of *Arnoldus, pag.* 381. *The good vſing of free-will, is principally from grace, but yet ſo, that man himſelfe doth vſe well his owne free-will: and the liberty of vſing or not vſing grace, is left to him.* For theſe Sectaries are of opinion, that the power of beleeuing is vnreſiſtably giuen to all, and that the act of beleeuing is ſo helped by grace, that it is left to mans free-will to beleeue in act, or not to beleeue, & to vſe grace either well or ill.

XXVII. And they deny that faith is from grace alone, but that it is partly from grace, and partly from free-will. *Greuinchouius, pag.* 208. and 210. *It is manifeſt, that free-will and grace are together cauſes in part*: And, *pag.* 211. *We ioyne grace and free-will together, as cauſes in part*: He muſt ſo ſpeak, who ſaith that election is for faith fore-ſeen: For God would be very vnfitly ſaid to foreſee that which he alone is to do; for this is not to fore-ſee, but to decree: Hitherto alſo pertaineth that conditionall decree of ſauing men, if they ſhall beleeue; for by this it is placed in the power of man to beleeue: For this were a fooliſh decree; *I will ſaue him, if I ſhall giue him faith. Arminius* againſt *Perkins*, p. 223.

and 224. ſaith, *that the totall cauſe why one beleeueth, and another not, is the will of God, and the free-will of man. Arnoldus, pag.* 228. ſaith, *that* Arminius *gaue the chiefe part of the working of faith, to grace. viz.* becauſe in the working of faith, he will haue free-will to haue a part; which part, that it is not the leaſt, yea, that it is the greateſt, in the ſenſe of the Sectaries (although they would make another ſhew) *Arminius*, and after him *Arnoldus, p.* 125. doth ſufficiently acknowledge: *We deny* (ſaith he) *that this difference of calling grace, is not placed ſo much in mans free-will, as in the will of God.* And truely in the conuerſion of man, free-will muſt haue the chiefe part, if it be true that the *Arminians* contend for, *to wit*, that the efficiency and working power of grace doth depend on free-will, and that the right vſe of grace is made ſubiect to mans will. And that which *Arnoldus* ſaith, *pag.* 444. *That God doth ſo worke in man, that in the meane while man is not wanting to himſelfe, he can conuert himſelf.* And *Greuinchouius* againſt *Ames, pag.* 205. *Grace doth not determine and conclude, vnleſſe free-will worke with it: in which reſpect and manner, what if we ſhould ſay, that the efficacy of grace, doth after a certaine manner depend vpon free-will, as concerning the euent?* If therefore the efficacy of grace, as concerning the euent, that is, the effect, doth depend on mans free-will; it muſt needes bee, that free-will hath farre the greater part in our conuerſion and regeneration. The ſame man, *pag.* 214. *In comparing betweene themſelues, the effectuall helpe of God, and the influence of free-will, there is no priority betweene them both.* And ſeeing it is in the power of free-will, ſo to vſe grace that he may beleeue, and obtaine faith,

Arnold. p. 234. et 235.

faith, we being by faith the ſonnes of God, *Gal.* 3.26. it appeareth (if we may credit *Arminius*) that to bee made the ſons of God, is a thing proper to free-will, and although it cannot be done without the helpe of grace, yet the effect doth depend on mans will: So that God is willingly indebted to man; for hee is beholding to free-will that he hath ſons.

XXVIII. This is the malicious and blacke iuyce of the fiſh Loligo; and this is their moſt peſtilent doctrine: of which, what is to bee iudged, it is eaſie to coniecture by thoſe ſpeeches which euery where meet vs in the bookes of theſe ſectaries. That *Lydia* opened her owne heart, when yet, as *Luke* witneſſeth, *Act.* 16. 14. God opened the heart of *Lydia*: And that a man doth ſeparate himſelfe, although Saint *Paul* ſaith, *who ſeparates thee?* 1. *Cor.* 4.7. And that an vnregenerate man is not altogether dead in ſin: and that God doth giue man power of beleeuing, if he himſelf will: when yet God giueth both to will, and to doe, *Phil.* 2. 13. And that ſufficient grace which is giuen to all men, yea, to the Reprobates, doth take away the impotency, and doth ſtabliſh the liberty of free-will; as *Arminius* againſt *Perkins*, *p.* 245. and 246. teacheth. Let vs heare the proud words of *Grevinchouius*, *p.* 253. *I ſeparate my ſelfe: for when I might reſiſt God and his predetermination, yet I haue not reſiſted, and therfore why may it not be lawfull for me to boaſt in that, as of my owne? For that I was able, it was of God ſhewing mercy, but that I was willing, when I might haue beene vnwilling, it was my owne power.* It is a venter, but this little worme will ſwell ſo big, that he will breake. O it is the part of a magnanimious & great minded man, to be vnwilling

to owe too much to God, and not to bee ouercharged with his benefits. Thoſe things which the ſame author ſaith, *pag.* 279. ſauour of no leſſe pride: *You will ſay that in this manner of working, God doth after a certaine manner depend on the will of man: I grant it, as concerning the act of free determination.* Indeed this one thing was wanting, to the very height of pride, that God ſhould be ſaid to depend on man.

XXIX. There meete vs in the writings of theſe innouators, ſome places, in which they ſay, that man in his corrupted ſtate was altogether dead, and that of himſelfe, he can neither thinke, nor will, nor doe, any thing that is good. But theſe things are ſaid but for a colour, and that they might deceiue the vnwary Reader: For they ſay, that a man is able to doe no good without grace; but by this grace, they vnderſtand vniuerſall grace, which is common to all men, and ſufficient grace, which is giuen, euen to them to whom Chriſt was made knowne, and which doth extend it ſelfe as farre as nature: They ſay indeede, that grace is the cauſe of beleeuing, but they neuer adde, that it is the cauſe alone. The *Arminian* conferrers at the *Hage*, in the third and fourth Articles, doe ſo ſpeake as if they were of the ſame opinion with vs: For there they profeſſe, *that man hath not ſauing faith from himſelfe; and that the grace of God is the beginning, the proceeding, and the finiſhing of all good, and that all good actions are to bee aſcribed to the grace of God in Chriſt:* But the ſubtile men, when they ſay that a man hath not faith from himſelfe, they vnderſtand, that he hath it not from himſelfe alone: And when they ſay, that euery good worke is to be aſcribed to grace, they are

very

very wary, leſt they ſhould ſay *to grace alone*. Then alſo in the word *grace*, they lay a ſnare, and being the Apes of the *Pelagians*, they feigne a certaine grace which is common to all, which doth extend it ſelfe as farre as nature: Alſo they diſtinguiſh grace from the vſe of grace; for indeede, they will haue grace to be from God, but the vſe of grace to be in the power of mans free-will: With the like craft, they ſay, that the power of beleeuing is from grace: for they preſently draw backe what they haue reached forth, while they ſay, that to beleeue it ſelfe, is of mans free-will; and that grace is giuen to man to beleeue, if he will. But whenſoeuer they will haue a kinde of ſpeciall grace to come to that generall grace, they make the vſe of this ſpeciall grace to depend on free-will; and they roundly, and without any circumſtances affirme, that the efficiency, and working power of grace, doth depend vpon it.

We ſhall alſo ſee, that by that vniuerſall and ſufficient grace, common to all men, is vnderſtood naturall gifts, & notions that are naturally engrafted, and that they cloath nature with the goodly name of grace; (which thing alſo *Pelagius* did:) Which thing, when they doe with their greateſt cunning, yet their diſſembling is neuer ſo wary, but that their *Pelagian eares* and errour doe appeare: and although they doe imitate the ſpeech of truth, yet their vizard doth often fall from them vnawares; and their vlcers being preſſed, doe preſently caſt forth ſtinking corruption.

XXX. Yet *Vorſtius* here doth differ from his Maſter: For when *Arminius* ſaith, that no man is conuerted,

uerted, and doth beleeue in act, by that vniuerſal grace alone, which is common euen to the reprobates, but that there is alſo ſome ſpeciall grace required: *Vorſtius* on the contrary ſide doth affirme. *Collat. cum Piſcat. pag.* 57. that ſome are conuerted by vniuerſall grace (which he calleth the leſſer mercy) *that is*, without ſpeciall grace, which he calleth grace more than ſufficient, and ſuperabounding helpe: Therefore if this man be beleeued, ſome men come to ſaluation by that grace alone which is common to all heathen men.

CHAP. XXXIII.

It is proued out of the holy Scripture, that an vnregenerate man, is altogether deſtitute of the power and liberty of his will, in thoſe things which pertaine to faith and ſaluation.

I. IF they ſtand here to the iudgement of the holy Scripture, there will bee no place of doubting. Of a man that is vnregenerate, and in his meere naturals, the Scripture ſpeaketh thus. *Gen.* 6. 5. *Euery thought of the heart of man is onely euill continually.* The ſame is repeated, *Chap.* 8. *Ver.* 21. *Ieremy* in his ſeuenteenth chapter conſenteth to this; *The heart of man is wicked and vnſearcheable.* And, *Rom.* 3. *There is none righteous, no not one: They are all gone out of the way, and are become vnprofitable: there is none that doth good, no not one.* And, *Rom.* 7. 18. *I know that in me, that is, in my fleſh, dwelleth no good thing.* And, *Chap.* 8. *ver.* 8. *The wiſedome of the fleſh*, that is, whatſoeuer a car-

carnall man vnderſtandeth or perceiueth, *is enmity againſt God, for it is not ſubiect to the law of God, neither indeede can bee.* Compare theſe things with the doctrine of *Arminius*, who is of opinion, that a man that is an infidell and vnregenerate, hath ſufficient power to beleeue, and to fulfill the Law: For the Apoſtle is of opinion, that our fleſh, not onely is not ſubiect to the Law of God, but that it cannot be. The ſame Apoſtle, 1. *Cor.* 2. 14. ſaith, that *the naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him, neither can he know them.* Hitherto pertaineth that which the Scripture ſaith, *Ezech.* 36. That the heart of man is ſtony, and therefore of its owne nature vnapt and vncapable to receiue the impreſſion of the Law of God, vnleſſe God (as hee did of old) write it on that ſtone with his finger. Alſo that which Saint *Paul* ſaith, *Epheſ.* 2. 1. 5. that not onely the *Epheſians* before their calling, but that all of vs were dead in ſinnes. Hee hath the ſame words, *Coloſſ.* 2. 13. And that which Chriſt ſaith, *Iohn* 14. 17. *The ſpirit of truth, whom the world cannot receiue, becauſe it ſeeth him not, neither knoweth him.* Chriſt in theſe words doth plainely acknowledge that there is no free-will of man, no power to receiue the ſpirit of truth, but a naturall auerſion and diſability.

II. Wherefore the Scripture doth call the change of man, by the ſpirit of regeneration, ſometimes another birth, *Iohn* 3. ſometimes the creation of the new man, *Epheſ.* 4. 24. It calleth it, another reſurrection from the dead, *Reuel.* 20. 6. *Luke* 15. 32. *Iohn* 5. 25. Not that creation and reſurrection is in all things like to regeneration and the change of the ſoule; but only

in

in this thing of which it is here ſpoken, *to wit*, as the carkaſſe cannot diſpoſe nor prepare it ſelfe to the reſurrection; and a thing that is not created, cannot further any thing to the creation of it: So man in the ſtate of ſin, and before his regeneration, hath nothing whereby he may diſpoſe himſelfe, or further his regeneration and ſpirituall new birth.

III. The *Arminian* conferrers at the Hage, *Page* 279. doe roundly confeſſe, that by our ſpirituall death, the liberty of doing well or ill, is ſeparated from the ſoule. I demand therefore whether an vnregenerate man, furniſhed with that ſufficient and vniuerſall grace, which is giuen euen to Reprobates, hath freewil of doing well or ill in thoſe things which belong to ſaluation. If he haue not, why doe the *Arminians* contend he hath? If hee hath, it is plaine by their owne confeſſion, that he is not dead in ſin.

But there is a ſpeciall force in the word *borne*: For if there were any ſeedes and reliques of ſpirituall life in an vnregenerate man, as *Arnoldus* is of opinion, there were no neede to bee borne againe, *and that the new man* ſhould be formed, but God were to be prayed to, that hee would againe raiſe vp thoſe ſparkes and reliques of ſpirituall life, and would vouchſafe to kindle and increaſe it, as it were by adding fuell to it.

IV. Adde to theſe, thoſe places which teach vs, that without faith it is impoſſible to pleaſe God, *Heb.* 11. That all men haue not faith, 2. *Theſſ.* 3. becauſe it is the gift of God, *Philip.* 1.19. *Epheſ.* 2.8. Seeing therefore whatſoeuer is not of faith is ſinne, *Rom.* 14. 25. it is plain that in things which belong to ſaluation and to the worſhip of God, hee doth nothing but ſinne

ſinne that wants faith, ſuch as are all the heathen and vnregenerate men. In which place to the *Romanes* it is to be noted, that the Apoſtle ſpeaketh of the vſe of meates, which he will haue vs to eate with faith, *that is*, with a certaine knowledge that the vſe of meates is allowed by God, and is agreeable to his Word. Seeing therefore that euen in things which are of their owne nature indifferent wee ſinne, when we vſe them without ſuch a faith, how much more are wee to thinke that the heathens ſinne in euery action that pertaineth to ſaluation and the worſhip of God, becauſe they are altogether deſtitute of this faith?

Hitherto pertaine thoſe places which teach vs that God is the author of euery vertue, and euery good worke that is done by vs. *We are not ſufficient of our ſelues to thinke any thing, as of our ſelues; but our ſufficiency is of God*, 2. *Cor.* 3. 5. And Chriſt himſelfe, *Iohn* 15. 5. *Without me ye can doe nothing*. And in the ſame place, wee are compared to branches cut off and appointed to the fire, vnleſſe wee haue beene engrafted into Chriſt, by whom we liue and beare fruit. The Apoſtle, *Epheſ.* 2. 8. doth teach, that ſaluation and faith is not of our ſelues, but of the gift of God: *For by grace ye are ſaued through faith, and that not of your ſelues, it is the gift of God*. How farre is this from *Arminius*, who will haue the totall cauſe of faith, not to be grace alone, but grace and free-will? And leſt any of *Arminius* followers ſhould ſeeke a refuge, and ſhould ſay that the power of beleeuing is giuen to all vnreſiſtably, but that the act of beleeuing is ſo helped by grace, that it is alſo from free-wil, the Apoſtle doth fitly

firſly preuent ſuch a weake ſubtilty, *Phil.* 1.29. where he ſaith, *It is giuen to you in the behalfe of Chriſt, not only to beleeue on him, but alſo to ſuffer for his ſake.* You ſee that not onely the power of beleeuing is giuen vs, but alſo the act it ſelfe, to beleeue. Agreeable to this is that, *Iohn 6. No man can come to mee vnleſſe my father draw him:* Where to come, is to beleeue in act, and not to haue the power and faculty of beleeuing which is brought into act by free-will. No leſſe direct is that of the Apoſtle, *Philip.* 2.13. *It is God which worketh in you both to will, and to doe, of his good pleaſure.* Now to will, is to will in act, and not to haue the power of willing. God himſelfe, *Ezechiel* 36.27. ſaith, *I will put my ſpirit within you, and will cauſe you to walke in my ſtatutes.* Therefore he doth not onely giue the power of walking in his ſtatutes, but alſo doth cauſe that we really walke, and doth worke in vs the very act. After *what manner and how farre* the elect may reſiſt the efficacy of the ſpirit, ſhall hereafter be ſeene. It is ſufficient to the preſent queſtion, if we winne this of them, that God doth not onely giue the power whereby we may beleeue, but alſo that hee doth giue and worke in vs the act of beleeuing, to beleeue it ſelfe.

We meete ſometimes with places where the *Arminians* ſay that not onely the power of beleeuing, but that alſo the act of beleeuing, to beleeue it ſelfe, is giuen by God. But they will haue this act ſo to bee giuen by God, in as much as he giueth knowledge to the minde, and doth raiſe vp the fainting affections which doe put forward the will to beleeue, and that this is done by a morall perſwaſion, and after the

ſame

ſame manner that wee are moued by obiects: But this is not to giue faith and the act of beleeuing. For ſurely hee that doth perſwade, that doth propound obiects, and doth inuite the appetite to runne, doth not giue the act of running, to runne it ſelfe: Wherefore the *Arminians* doe deny that faith it ſelfe is infuſed, or imprinted on the heart by God, but that the will is inuited to beleeue onely by a morall perſwaſion, and by a courteous allurement.

With a like fraud (that they might ſeeme to attribute ſome great thing to God) they ſay that God doth giue the power of beleeuing, and that vnreſiſtably: But when they come to explane the manner whereby theſe powers are ſupplied, it is manifeſt that they deny that the power of beleeuing is giuen to man by God: For they thinke that God doth giue theſe powers no otherwiſe than by enlightning the vnderſtanding with knowledge, and by ſtirring vp the appetites, which certainely is not to giue the power of beleeuing: For hee which in the darke doth with a torch giue light to the wandring traueller, and doth ſtirre him vp to goe, doth not thereby giue him the power of going.

VI. And leſt any man ſhould in any part arrogate to himſelfe the praiſe, either of that knowledge which he hath obtained, or of that loue wherewith he feeles himſelfe to bee affected, Chriſt doth beate downe all pride, in ſpeaking thus to *Peter*, *Matth.* 16. 17. *Bleſſed art thou* Symon Bar-Iona, *for fleſh and blood hath not reuealed this vnto thee, but my father which is in heauen.* And, *Chap.* 11. 25. hee doth giue thanks to his Father, that hee hath hidden theſe things from the wiſe

and men of vnderſtanding, and hath reuealed them to babes.

VII. And eſpecially when it is ſpoken of the loue of God, and of obedience to his commandements; the Scripture will haue vs to acknowledge that whatſoeuer is done well by vs, is receiued from God. *We loue God becauſe he hath loued vs firſt, Iohn* 4. 19. For this is one of the effects of the loue of God towards vs, that it doth put into our hearts a loue of him: God himſelfe thus ſpeaketh, *Ier.* 31. *I will put my Law in their inward parts, & write it in their hearts.* And Chapter 32. *I will put my feare into their hearts, that they ſhall not depart from me.* And *Moſes* bringeth this reaſon, as the cauſe why the Iſraelites did not repent at the Law of God, ratified with ſo many threatnings, and confirmed with ſo many miracles, *Deut.* 29.4. *The Lord hath not giuen you a heart to perceiue, nor eyes to ſee.* Let *Arminius* tell mee whether theſe men had ſufficient power to beleeue, or ſufficient grace, which with the helpe of free-will, they might haue rightly vſed if they would. Fie on this forgerie. And yet was not God the cauſe of the impenitency and blindneſſe of that people: For hee that will not heale him that is blinde, is not the cauſe of his blindeneſſe: God did not put this wickedneſſe in man, but he knoweth who they are on whom hee will haue mercy, and he hath reaſon for his actions, to enquire into which, were not onely raſh, but alſo dangerous.

VIII. Saint *Paul, Galath.* 3. 26. ſaith, *That wee are the ſonnes of God, by faith in Chriſt.* If therefore it be in the power of mans free-will, being helped with grace, to beleeue or not to beleeue, to vſe that grace

or

or not to vſe it, it muſt needes alſo be in the power of free-will, helped with grace, to effect, that we may be the ſonnes of God, or may not: Which is contrary not onely to piety, but alſo to common ſenſe; for who euer effected that hee was the ſon of his Father? or who is beholding to himſelfe for any part of his generation?

IX. The ſame Apoſtle ſaith, *Rom.* 9. *It is not of him that willeth, nor of him that runneth, but of him that ſheweth mercy.* By him that willeth and him that runneth, hee vnderſtandeth him that worketh; for the conſideration of workes is excluded from the election, or (as *Arminius* had rather) from the iuſtification of man, that this benefit might bee acknowledged to be receiued from the mercy of God alone. *Arminius* offendeth againſt this rule: For by his doctrine, the conuerſion of a man by faith, and therefore both his righteouſneſſe and ſaluation, is of him that willeth, and of him that runneth, & of him that worketh, *that is*, of him who by the helpe of his free-will, doth vſe vniuerſall grace well, and who doth therefore beleeue, becauſe to the helpe of grace, hee hath brought the power of free-will, by which hee hath obtained Faith. For (as I haue ſaid) the *Arminians* make the cauſe of faith, to be theſe two ioyned together, *to wit*, grace and free-will; to vſe which freewill to the obtaining of faith, and to the conuerting of himſelfe, is certainely to will and to runne: The Apoſtle therfore ought to haue ſaid, *It is of man that willeth and runneth, and of God which ſheweth mercy*, that free-will might be ioyned with the mercy of God. And if (as Saint *Auſtin* ſaith fitly, *Lib.* 1. *ad Simplic. Queſt.* 2.) it

may be ſaid, *That it is not of him that willeth, nor of him that runneth*, becauſe conuerſion and ſaluation, is not by the free-will of man alone; why may it not alſo be ſaid, that it is not of God that ſheweth mercy, becauſe conuerſion is not made by the grace of God alone, but alſo by free-will? *It skilleth* nothing that Saint *Auſtin* vſed this argument againſt *Pelagius*, who denyed that wee were preuented by grace, for it hath the ſame force againſt the *Semipelagians*, who ioyne free-will to grace: ſeeing that Saint *Paul* doth not ſay, *That it is not alone of him that willeth*, but doth altogether exclude free-will.

X. Finally, this argument hath ſo tormented *Arnoldus*, *Page* 445. that he would ſeeme to yeeld to our part; for he ſaith, *It is not placed in our will, that we ſhould obey the calling of God, but this thing it ſelfe is alſo from the mercy of God.* But the ſcoffing and crafty man, is very wary leſt hee ſhould ſay ſomewhat that ſhould hurt his owne cauſe: For when he ſaith that it is not placed in our wil, he vnderſtandeth *alone*: Therfore he would not ſay, that this is wholly placed in the mercy of God alone, but tenderly and with a flouting ſpeech he ſaith, *that it is placed in the mercy of God*: He might, yea he ought to ſay ſo much of free-will, that he might agree to himſelfe; for he thinketh that it is not placed in the grace of God alone, nor in free-will alone.

XI. That man cannot be conuerted vnleſſe God conuert him, and that the whole praiſe of our conuerſion is due to God, *Ieremy* teacheth, *Chap.* 31. *ver.* 18. *Conuert me, and I ſhall be conuerted*; which is alſo repeated in the laſt Chapter of the *Lamentations*. I am aſha-

aſhamed of the weake interpretation of the *Arminian* conferrers at the *Hage*, who *pag.* 266. by *conuerted*, would haue *corrected* to be vnderſtood: There is nothing ſo cleere and direct in the holy Scripture, which may not be corrupted with a fooliſh and raſh interpretation: who hauing but little skill in the *Hebrew*, is ignorant that the Verbe *ſhub*, ſignifieth *to be turned*, and not to puniſh; and therefore in the coniugation *Hiphil*, it is *to cauſe that one be conuerted*, and not that he be puniſhed. Or who doth not ſee how ridiculous a thing it were, if men bruiſed with afflictions, ſhould pray that they might bee ſtill afflicted? As if any one that were grieuouſly whipped, ſhould deſire moreouer that he might be buffeted? But *Ieremy* expoundeth himſelfe, and doth teach what it is to bee conuerted: for he addeth, *being conuerted, I will repent and acknowledge my ſelfe*: this indeede is to be conuerted. Seeing therefore that men, who are already conuerted, ſay; *Conuert me, and I ſhall bee conuerted*, *Ier.* 31. *Draw me, and I will runne*, *Cant.* 1. and doe aſcribe the progreſſe and the proceeding of their conuerſion to God alone: how much more is the beginning of our conuerſion to bee attributed to God alone? For if they that are already willing, doe confeſſe that they owe to God whatſoeuer good they doe, and that without his grace, they cannot moue a foote further; how much more is it to bee determined, that of being vnwilling, wee cannot bee made willing, of dead, aliue, vnleſſe God draw vs, and make vs aliue?

XII. And to ouerthrow thoſe preparations, by which the Sectaries thinke, that an vnregenerate man

well vsing vniuerfall grace and naturall light, doth diſpoſe and prepare himſelfe to regeneration; that which God ſaith, *Ezech* 36. doth greatly preuaile; *I will giue you a new heart, and a new ſpirit will I put within you, and I will take away the ſtony heart out of you, and I will giue you an heart of fleſh; I will put my ſpirit within you, and cauſe you to walke in my ſtatutes.* For ſeeing that God himſelfe witneſſeth, that in thoſe things which belong to the worſhip of God and to ſaluation, man hath naturally a ſtony heart, which hath neede to bee taken away, and another to be giuen by God, in which God ſhould imprint the character of faith and repentance: it manifeſtly appeareth, that an vnregenerate man cannot prepare himſelfe to his regeneration: For that which muſt be taken away, and muſt bee changed for another, that we may be regenerated; certainely, that doth not further regeneration, nor doth prepare vs to it, for otherwiſe we ſhould be helped by the impediments themſelues.

XIII. *Arnoldus pag.* 461. doth anſwer, that this phraſe of a ſtony and fleſhly heart is figuratiue, and Symbolicall diuinity cannot proue any thing. I anſwer, that figuratiue ſpeeches haue the force of thoſe that are properly ſpoken, when they are expounded by the Scripture it ſelfe; & when it is euident to what end, and in what ſenſe they are vſed: Now in the ſame place of *Ezechiel*, there are many words that are plaine, and not figuratiue, which doe make cleere this figure; for in the ſame place God doth promiſe that hee will giue them a new ſpirit, by which he would cauſe that they ſhould walke in his waies.

XIV. Wherefore *Arnoldus* with a ſuperfluous di-

diligence, and nothing to the purpoſe, doth heape together the differences betweene the heart and a ſtone. A ſtone hath not life, the heart hath; a ſtone cannot be ſoftned without the taking away of the ſubſtantiall form, the heart may; the ſtone cannot reſiſt his owne ſoftning, the heart may: All beſides the matter, for in that one thing of which it is ſpoken here, the compariſon is moſt apt: For euen as the ſtone cannot ſoften it ſelf, but it is ſoftned only by the power of an outward agent: ſo the vnregenerate heart cannot conuert it ſelf, or diſpoſe it ſelfe to regeneration, but it is done onely by the efficacy of the ſpirit of God: He that without this ſhall ſeeke compariſons, ſhall finde infinite differences; as that a ſtone may be engrauen, and broken, may be taken out of the quarries, and be laid on the building, &c. but the heart cannot.

XV. The words of Saint *Paul* doe vexe theſe *Semipelagians*, when hee ſaith, that man is dead in ſinne, and he ſpeaketh of the vnregenerate man: The point of which dart, that they might auoide and make fruſtrate, they doe laborioufly heape together differences betweene a dead corps, and an vnregenerate man; which doe tend thither, that they might proue that an vnregenerate man, is not altogether dead in ſinne, and, as *Arnoldus* ſaith, *hath ſome reliques of the ſpirituall life*: To which naturall reliques and remaines, if vniuerſall ſufficient grace bee added, which they ſay is giuen to all men, euen vnregenerates and reprobates, by which there is no man but may fulfill the law and obtaine faith; certainely there will be found in an vnregenerate man, very much life, and there will be none or very little conueniency or ſimilitude with

him that is dead. It is well therefore, that theſe Sectaries doe thither apply all their force, that they might ſhew that Saint *Paul* doth not ſpeake ſo properly as he ſhould. *Arnoldus* layeth downe theſe differences, *pag.* 466. and 468. In reſurrection the ſoule is infuſed, in regeneration it is onely changed: in reſurrection there doth no diſpoſitions and preparations goe before, but regeneration is made after ſome fore-going diſpoſitions: Alſo our reſurrection is done in an inſtant, but our regeneration by degrees. Reſurrection is done neceſſarily, but regeneration is wrought, our free-will remaining. In the dead carkaſſe, there are no reliques of life, but in an vnregenerate man, there are ſome reliques of ſpirituall life: God doth not ſpeak to a dead carkaſſe, but hee ſpeaketh to them that are dead in ſin, and doth propound his Word to them. Hee that is dead cannot reſiſt his reſurrection, the vnregenerate man may. I doe not deny, but that this ſimilitude doth not ſquare in all things: there is no doubt, but that *Arnoldus* could haue found many other differences: as that the reſurrection of the body ſhall not be till the laſt day, that it ſhall bee at the trumpe of the Angell. &c. But it is ſufficient, that this ſimilitude doth well ſquare in that which is the principall of the matter, and in that, concerning which the controuerſie is betweene vs: *to wit*, in this, that as the dead corps is altogether vnapt to motion, and cannot diſpoſe nor prepare it ſelfe to the reſurrection; ſo the ſoule of a man that is vnregenerate and dead in ſin, doth want, in things ſpirituall and pertaining to ſaluation, all ſenſe and motion, and cannot prepare nor diſpoſe it ſelfe to regeneration, vntill the ſpirit of re-

regeneration descend into the heart, stirre vp new motions, and doth worke the first beginnings of the new life: By *sense* in spirituall things, I vnderstand zeale, by *motion*, good workes. And surely, these things seeme to me to be repugnant, *viz.* to bee dead in sin, as Saint *Paul* saith, and to haue reliques and remaines of spirituall life, as *Arnoldus* saith. For death in spirituall things, doth altogether exclude spirituall life: I willingly acknowledge, that there are some motions of truth, and sparkes of light in an vnregenerate man, & some obscure prints of the Image of God: But these reliques are not any part of spiritual life & regeneratiõ: the diuels themselus haue much more light & vnderstanding, & yet they are altogether dead in sins.

XVI. Neither are all those differences true, which they doe bring. First, we deny that God hath respect to the dispositions of free-will, or that a man by free-will can prepare himselfe to regeneration. God indeede, doth by a mans calamities, and by his freedome out of them, and by the examples of the vengeance that he taketh of the wicked, sometimes make way to himselfe for his regeneration: Also a man by a seruile feare, and dread of punishment, may profitably bee troubled: but I maintaine that those inward motions doe then begin to bee laudable and acceptable to God, when they are produced by the holy spirit, and not before: which when it is done, then I say, such motions are a part of regeneration, and the first motions & pulses of the new man, & although weake, yet sure beginnings of the new life; & not preparations of the free-wil, which go before regeneration, and by which God is moued to giue a greater measure of grace: But it is so farre, that God in beginning rege-

neration ſhould haue reſpect to fore-going diſpoſitions; that on the contrary, they are called, who are the greateſt ſtrangers from the kingdome of heauen, and who are ouer-whelmed in greateſt darkeneſſe. Let the Thiefe on the croſſe be an example, alſo the *Romanes*, the people of *Alexandria*, of *Antioch*, the *Corinthians*, and the *Epheſians*, than which people, there were neuer any more wicked in luſt, nor more effeminate in luxury, of greater ignorance, or of more prodigious idolatry; whom yet ſo euill affected and diſpoſed, God called by an effectuall calling, and hauing ſent his Apoſtles to them, gained them to Chriſt, that where ſin did more abound, there grace alſo might more abound.

XVII. And that regeneration is not alwayes wrought by degrees, the example of the conuerted Thiefe doth ſhew, who in the extreame inuaſion of ſpirituall agony, in one moment paſſed ouer an vnmeaſurable ſpace: and on the contrary, that the reſurrection of the body may be done by degrees, *Ezechiel* teacheth, *Chap* 37.

XVIII. That is no truer which they ſay, that regeneration is wrought, free-will remayning. For if free-will doth remaine in regeneration, it muſt needes be, that it goeth before regeneration: but in things that are ſpirituall, and which belong to ſaluation, there was no free-will before regeneration.

XIX. It is of the ſame ſort, yea farre worſe, which they adde, that in an vnregenerate man, there are ſome reliques of the ſpirituall life: for ſo they aske that to be granted to them, which is the queſtion, and which we haue already proued to be falſe.

XX. Neither

XX. Neither yet is that true which they ſay, that God doth not ſpeake to a dead corps; for Chriſt ſpake theſe words to *Lazarus* that was dead, *Lazarus come forth*, *Luk.* 11. And, *Eze.* 37. 4. God doth thus ſpeake to the bones that were long before withered: *O ye dry bones, heare the word of the Lord.* God calleth thoſe who are not, as if they were; but in that he calleth them, he cauſeth that they may be: The words of Chriſt, *Iohn* 5. 25. are direct to this purpoſe; *The dead ſhall heare the voice of the Son of God, and they that hear, ſhall liue.* For as God with his light, doth ſo enlighten the blinde, that hee alſo giueth them eyes; ſo by his word, he doth ſo ſpeake to the dead, that by that word he doth make them aliue.

XXI. Maruailous is the wittineſſe of the *Arminian* conferrers at the *Hage*, who doe thence proue, that there is ſome ability left in man, that is ſpiritually dead: becauſe wee acknowledge that man may reſiſt grace. Paſſing well ſpoken; for they proue, that a man is not dead in ſin, becauſe hee can reſiſt the ſpirit of God; as if the remaines of our ſpirituall life were placed in the faculty of reſiſting God; when on the contrary, a man is therefore dead in ſin, becauſe he can doe nothing but reſiſt. They doe therefore as much as if they ſhould ſay, that a man is not therefore dead in ſin, becauſe he is dead in ſin.

XXII. And that which they ſay, that hee which is dead, cannot reſiſt his reſurrection, but hee that is vnregenerated, may reſiſt his viuification; maketh for vs, and doth burden the cauſe of theſe innouators: For thence it followeth, that the death in ſin is farre the worſe death, and that he that is dead in ſin,

ſin is bound with ſtronger bonds, if hee reſiſt his owne reſurrection, not only in the beginnings of his regeneration, but alſo in the progreſſe of it: Yea, that very inclination to reſiſt God, is the chiefeſt part of that death and naturall corruption.

XXIII. In the meane while, the Reader ſhall obſerue, how artificiall a couert *Arnoldus* doth vſe, while he ſaith, that he which is dead, cannot reſiſt his reſurrection, but hee that is dead in ſin, may reſiſt his viuification. The opinion of the *Arminians* is, that an vnregenerate man hath free-will, by which he may vſe ſufficient grace, or not vſe it, beleeue, or not beleeue. *Arnoldus* therefore ought thus to haue framed his compariſon, ſaying hee that is dead, cannot hinder or further his owne reſurrection: but hee that is vnregenerate, may hinder or further his regeneration. But *Arnoldus* doth not here make mention of that helpe that he might put by the enuy and ſuſpition of Semipelagianiſme. Thus they are wont to do that are aſhamed of their owne opinion.

XXIV. That is not to bee paſſed ouer with ſilence, which the *Arminians* of the confence at the *Hage*, *pag.* 81. doe ſay. For there they make two kindes of vnregenerate men: ſome, who being left without any calling of God, doe walke in the vanity of their minde and thoughts. Theſe they confeſſe are dead in ſin; but there are ſome, who are already called and ſtirred vp by the grace of God, whoſe vnderſtandings being enlightned, and their affections being enflamed, doe ſtirre vp the will to the apprehenſion of the truth. They deny that thoſe are dead in ſin, becauſe their vnderſtandings and appetites are viuified, although the

the will is not yet drawne; here are many abſurdities. Firſt, becauſe they thinke that ſome are vnregenerate, who are already viuified and made aliue, when yet viuification and regeneration are the ſame thing. For if ones minde be quickned, it muſt needes alſo bee regenerated. Secondly; With the like error they place viuification there where there is not faith, ſeeing (as the Apoſtle witneſſeth) the iuſt doth liue by faith, and it is impious to acknowledge any viuification to be in an infidell and vnregenerate man. Thirdly; And they diſpute vntowardly, when they iudge it to be poſſible, the vnderſtanding being enlightned with the knowledge of the truth, and the appetite enflamed with the loue of it, that the will ſhould bee auerſe from this truth. And that a man may be quickned in his minde and affections, and yet his will remaines without life. For what ſhould turne away the will when they two doe inſtigate and ſtirre it vp, ſeeing that the will is moued by theſe two alone? Nor doth the will euer ſtand in doubt, but when reaſon ſtirreth it vp one way, and the appetites draw it another way, and the will is forced hither and thither, by the contrary ſuggeſtions of the minde and the appetites. Fourthly; Nor doe they agree to themſelues, when they ſay that there are ſome left without any calling of God, ſeeing that they maintaine with great contention that all men are called to ſaluation, not onely by an outward, but alſo by an inward calling, and that ſufficient grace is adminiſtred to all. Fiftly; Finally, I demand whence they haue theſe two kindes of vnregenerate perſons; If out of the Scripture, let them ſhew the place; If out of their owne coniecture,

iecture, wee doe not beleeue them.

XXV. *Arnoldus* against *Tilenus*, *Page* 134. doth ſay that it may come to paſſe, that of two men furniſhed with an equall helpe of grace, one may be conuerted, one not: But hee ought alſo to ſhew whether it may come to paſſe, that of two that are equally er uill, and furniſhed with the like help of grace (*that is*, hauing alike ſufficient and vniuerſall grace, and being alike called by the Goſpell) whether it can come to paſſe that one ſhould bee conuerted, and another not. If it can come to paſſe; I demand whence is the difference? Was greater grace giuen to the one? No, hee ſaid the grace was equall: Or is it becauſe one is better than another? No, the queſtion is, of them that are equally euill: Alſo if it were ſo, the conuerſion of the one ſhould not be of grace alone, but of free-will: Neither is *Arnoldus* vnwilling to this, for he addes, *Although God, who doth principally worke faith in man, doth ſeparate the faithfull man from the vnbeleeuer, yet becauſe he doth not work faith and conuerſion in man without the will of man, he doth not ſeparate man without man.* And a little after hee addeth, *That man doth ſeparate himſelfe by his owne will.* You heare that God is the principall cauſe of faith, but not the totall, and that man doth ſeparate himſelfe by his owne will, when yet the Apoſtle ſaith, *Who ſeparates thee?* attributing this prayſe to God alone: And that the cauſe why of two that are alike called, one followeth, the other refuſeth, is in the one free-will, in the other grace indeede, but yet ſo, that the vſe of it dependeth on mans free-will, in the power whereof it is to vſe grace or not to vſe it. So that in the one, free-

free-will is the totall cause of incredulity, and in the other, it is the part-cause of faith and conuersion: So that now man hath whereof he may boast; it is he that separates himselfe, and Saluation is *of man that willeth and runneth, and of God that sheweth mercy.*

These innouators, that they might defend themselues against that saying of Saint *Paul*; *Who separateth thee?* do contend that *Paul* speaketh of that separation, by which they that haue receiued many gifts, are separated from them who haue receiued fewer, which I willingly receiue: For if by the grace of God alone, they which are indued with greater gifts, are separated from the faithfull, who haue receiued fewer gifts, how much more are they who are furnished with many gifts separated, by the mercy of God alone, from them who are altogether voide of Faith, and of the knowledge of God?

XXVI. That therefore of Saint *Paul*, *Tit.* 3. standeth vnmoueable: *Vnto them that are defiled and vnbeleeuing, is nothing pure, but euen their mind and conscience is defiled.* And hee speaketh not onely of meates, but also of the vse of meates, which is pure according to the purity of conscience; least any one should thinke that it is here spoken of the purity of meates, and not of the purity of actions.

XXVII. Finally, all Christian vertues, Faith, Charity, &c. are either in vs by nature, or are obtained by vse and diligence, or they are put and wrought in our hearts by God. That they are naturally ingrafted, *Pelagius* himselfe hath not dared to say: That they are not obtained by vse and diligence, the example of the theefe doth proue, who in one moment

ment, without vse or exercise, obtained faith. It remaineth therefore, that they are put into vs by God, and that faith is from the meer gift and grace of God, and not from free-will.

Chap. XXXIV.

The reasons of the Arminians *are examined, by which they maintaine free-will in an vnregenerate man, concerning things that are spirituall, and belonging to salvation.*

I. AGainst the doctrine of the Orthodoxe Church, which doth put away from man all free-wil in the worke of saluation, being vpholden by the Word of God, and proued by sense it selfe, and experience, the *Arminians* do oppose themselues with great diligence, and do patronize freewill in those that are vnregenerate.

II. They doe euery where obiect and reckon vp that of Saint *Paul*, *Rom.*2.14. *The Gentiles which haue not the Law, doe by nature those things contained in the Law.* I answer, that by the Law it is commanded to loue God with all the heart, with all the strength, which cannot be done vnlesse you direct all your actions to his glory, and vnlesse you bee indued with faith, because whatsoeuer is not of faith is sinne: Whosoeuer shal examine the vertues of heathen men, by the line of these rules, shall find, that in their most honest deedes, there were many things wanting, and much sinne in them: Hence it appeareth that the Gentiles indeede, in an externall worke, doe those things

things which are of the Law: The words of Saint *Paul* are not to bee extended any further: But the forme of a right worke, which is placed in the inward conueniency and agreement of the minde with the Law of God, was alwaies absent from infidels and heathen men. It is one thing to doe those things that are of the law, it is another thing to fulfill the law: The one is to obey the law, as concerning the externall matter of the worke, the other is to bee obedient to the law, after that manner, with that minde, and to that end, which is commanded by the word of God.

III. They scatter some little motiues, as that, *Esay* 55. *v.* 1. They that thirst are inuited by God, *that is*, those that are desirous of reconciliation with God, and of saluation. And that, *Matth.* 11. they that are heauy laden are called, *Come vnto mee yee that are weary and heauy laden.* By those that are laden, are noted out, those that are pressed downe with the conscience of their sinnes, and sighing vnder the burden of them: Therefore (say they) they were already desirous of saluation, and were pressed downe with the conscience of their sins, before they were called, and regeneration is a meere thing. And therefore in the vnregenerate there may be a sauing griefe, and a desire of remission of sinnes, but I assume that those men so thirsting, and so laden, were not vnregenerate. For that very desire of saluation, and the preach of God, and the sighes of the conscience panting vnder the weight of sinne, by which we are compelled to flie to Christ, is a part of regeneration. And that *beginning* of faith (if it be acceptable to God) is an effect

of the holy ſpirit moving the heart: For what hindreth, that hee who thirſteth after the grace of God, hath not already taſted of it, and as it were licked it with his lippes? What hindreth that he who is commanded to come to Chriſt, ſhould not already moue himſelfe and beginne to goe, although with a ſlow pace? Doth Chriſt as often as he commandeth men to beleeue in him, ſpeake onely to vnbeleeuers? Yea, this exhortation to beleeue, and to come to him, doth eſpecially belong to them, whoſe faith being new bred and weake, doth ſtriue with the doubtings of the fleſh.

IV. It is familiar to the *Arminians* to cite the words of Chriſt, *Iohn 7. 17. If any one will doe the will of him that ſent mee, hee ſhall know of my doctrine, whether it be of God, or whether I ſpeake of my ſelfe*. Hence they would proue, that one may doe the will of God, before he know Chriſt and his doctrine. This is to delude the Scripture, and to wreſt it at their pleaſure: For they ſpeake, as if Chriſt had ſaid, *Hee that doth fulfill the commandements of God, ſhall afterward know of my doctrine, whether it bee of God, &c.* Alſo by the words, *to doe the will of God*, they vnderſtand, to acknowledge their ſinnes, to feare God with a ſeruile and ſlauiſh feare, ſeriouſly to wiſh the grace of God, and remiſſion of ſinnes, to doe thoſe things which are of the law, &c. All falſe: For to doe the will of God, in this place, is nothing elſe, than to beleeue Chriſt ſpeaking; for this is that which Chriſt doth vrge, that this is the will of the Father, that we ſhould beleeue on the Sonne: Whoſe words if any man beleeues, hee thereby knoweth that his doctrine is

heauenly and diuine, wherefore we are not to thinke that we doe the will of God before we beleeue in his Sonne. Thus, although it be true that he who is moued doth liue, yet it doth not thence follow, that motion is before life: So in that Christ saith, *Whosoeuer will doe the will of the father shall know that my doctrine is from God:* it doth not thence follow, that the will of the father must be done before it can be knowne that his doctrine is from God: But if there is any order of time here, it must needes be that the doctrine of Christ be first knowne to be from God, before he can be beleeued, or obeyed when he speakes: For no man doth beleeue that which hee doth not in some part know. Christ followeth this order, *Iohn* 17.8. *They haue knowne that I came out from thee, and they haue beleeued that thou didst send me.* And, *Chap.* 14.17. he saith that the spirit of truth is not receiued by the world, because the world doth not know him: To know therefore is before to receiue.

V. That is no better which *Arnoldus* doth adde, *Page* 409. *The feare of the Lord is the beginning of wisedome, Prou.* 1. And, *The Lord reuealeth his secrets to them that feare him, Psal.* 25. But I deny that the feare of the Lord, of which it is spoken here, can agree to vnbeleeuers and vnregenerate men. *Salomon* saith, that the feare of the Lord, is the *head* of wisedome, *that is*, the chiefe part, and that wherein wisedome doth chiefely consist, for this the Hebrew word, *Reshith*, doth plainely signifie: And those that feare God, to whom he reuealeth his secrets, are not vnregenerate persons, but those which are truely godly, to whom hee doth daily giue increase of wisedome,

and of the true knowledge of God.

VI. To the ſame end *Arnoldus*, *Page*, 397. doth bring the words of the 51. *Pſalme*, *A contrite ſpirit is an acceptable ſacrifice to God.* And, *Eſay* 66. *God will dwell in a contrite ſpirit.* *Arnoldus* thinketh that theſe things are ſpoken of an vnregenerate man, but yet ſuch a one, as doth confeſſe his ſinnes, doth grieue, hath the beginning of feare, &c. But hee eyther deceiues or is deceiued: For there *Dauid* lamenting his ſins, with a large confeſſion, doth comfort himſelfe with this hope, and doth promiſe to himſelfe that his contrition will be an acceptable ſacrifice to God. Whoſoeuer therefore doth ſay that *Dauid* there ſpeaketh of the contrition of an vnregenerate man, doth affirme that *Dauid* himſelfe was vnregenerate: And there is no man but ſeeth, that *Eſay* doth ſpeake of them that are truely faithfull, and of a filiall feare and contrition, and not of that feare which may be in the vnregenerate, and in the heathen, who haue not heard the word of God. For the Prophet ſaith, *To whom ſhall I looke? To him that is afflicted and of a contrite heart, and trembleth at my word:* Hee ſpeaketh of the man who is inſtructed in the word of God, and who with a holy feare is moued to the hearing of of it.

VII. *Arnoldus*, a little before, had reckoned vp the good workes which may be done by an vnregenerate man, *viz.* To doe thoſe things which are of the law, to haue ſome ſparkes of light and knowledge engrauen on his heart, to grieue for his ſinnes, to implore the grace of remiſſion of ſinnes, and of the new ſpirit: But how many nations are there, who doe not know what

what this new ſpirit is, nor haue euer heard any thing of the grace of remiſſion of ſins? Alſo I would know whether ſuch things that are done by the vnregenerate, without faith, are truely good: If they be truely good, then we can doe that which is truely good without Chriſt, without his ſpirit, and without faith: If they are not truely good, how can that not be truely good and iuſt, which God alone intendeth, and which alone, nothing more (if *Arminius* be beleeued) he doth require from the vnregenerate man as long as he is vnregenerate?

VIII. A little after, he ſaith, that the ſame worke cannot be performed as perfect in its eſſence, without the faith of Chriſt; and he doth put this difference betweene workes which are done before regeneration, and they which are done after regeneration; *to wit*, that they are imperfect, theſe are perfect. Theſe are the two kindes of merits, which, in the Schooles of the Papiſts, make ſuch a noyſe, merits of congruity, and merits of condignity; but new dreſſed and cloathed with other names. The Reader therfore ſhal note, that the *Arminians* place in a regenerate man perfect workes, and a perfect loue of God: For they think *that the regenerate may, by the ſpirit of Chriſt, ſo conforme their life, according to that law, that they may come to that degree of obedience which God doth require of them.* Theſe are the words of *Arnodus*, *pag.* 492. and *pag.* 399 according to *Arminius*, he ſaith, that there is a double ſpirit, one that doth goe before regeneration, and doth tend to it, which is the ſpirit of bondage to feare, the other which doth regenerate, and doth *perfect* regeneration. *Arminius, Reſp. ad.* 31. *Art. pa.* 164.

and 165. *I doe not repugne that opinion of* Austin, *whereby he determines, that man may be without sinne in this life.* Truely it is boldly spoken: The *Arminians* then are better than the Apostle *Iames*, who speaketh thus, *Chap.3. In many things we offend all.* In which speech, he doth account himselfe among them who offend in many things: Better than Saint *Iohn*, whose confession is this; *If we say we haue no sinne, wee deceiue our selues, and the truth is not in vs:* Yea, better than all the Apostles, who did daily say, *Forgiue vs our trespasses.* Neither is it to be maruailed at, if the *Arminians* think that the regenerate can fulfill the Law, seeing they also say, that the Law of nature may be fulfilled by the heathen and vnregenerate: Now the Law of nature is that, to which *Adam* before his fall stood bound, which bond passed to his posteritie: This Law forbids a man to lye; but the Scripture, that cannot lye, saith, that euery man is a lyar: The same Law, commandeth that God be loued withall our heart, and all our strength; which thing, how can it be performed by the vnregenerate, seeing it was neuer performed by the regenerate themselues? That which a liuing man neuer performed, how can it be performed by him that is dead? Finally, we must bid Christian religion farewell, and another Gospell must be coyned, if this prodigious doctrine be admitted.

IX. But that we may come to that double spirit of God. *Arminius*, and according to him *Arnoldus*, *pag.399.* doe deuise two spirits, or rather two acts of the same spirit: The one of these spirits, they will haue to be common to all men, euen to the vnregenerate, yea, and to heathen men, to whom the Gospell hath not

not come; by which ſpirit, they thinke that God doth worke in all men, and is idle in none: This is that ſpirit, which they call the ſpirit of bondage, of which it is ſpoken, *Rom.* 8. 15. which is oppoſed in that place to the ſpirit of Adoption, which is peculiar to the true faithfull. This ſpirit of bondage, the *Arminians* will haue to be effectuall is the law, not onely in the written law, but alſo in that which is naturally imprinted in mens hearts: By this ſpirit they thinke that vnregenerate men doe tremble with a ſauing feare, doe acknowledge and confeſſe their ſins, doe implore the grace of God, and apply themſelues to the obedience of the law of nature: theſe they thinke are preparations & diſpoſitions to regeneration, if ſo be that free-will doth vſe well that vniuerſall and ſufficient grace which is common to all men: Theſe are the decrees of this new ſect, full of many perplexities, and filled with nice and ſlender points.

X. I finde in the holy Scripture the ſpirit of adoption, the firſt fruits of the ſpirit, the ſpirit of ſanctification; but I no where finde a ſpirit of God, that is tyed to the law, and common to all men: Nor can the ſpirit of God, working in our hearts, be without very great wickedneſſe, ſeparated from the knowledge of Chriſt: Nor doe I ſee how there can be in them whom Saint *Paul*, *Epheſ.* 2. ſaith, to be dead in ſin, ſtrangers from the life of God, and without God in the world, either any ſpirituall life, or the ſpirit of God dwelling in their hearts, and ſauingly mouing and affecting them: Certainely, the Apoſtle had neuer called the Law, ſeparated from the Goſpell, a killing letter, nor had oppoſed it to the ſpirit, if the ſpirit of

2 Cor. 3. 6. Miniſters of the new Teſtament, not of the Letter, but of the Spirit; for the letter killeth, but the ſpirit giueth life.

of God were alway ioyned to the law, or if the ſpirit of God did worke in mens hearts, & diſpoſe them to faith and conuerſion, without the knowledge of the Goſpell: Nor is the Law a Schoole-maſter vnto Chriſt, vntill the grace of Chriſt is offred to vs: for then the Law, with terrour and threats, doth compell vs to imbrace the grace offred.

XI. But that is moſt dangerous, which the *Arminians* preſſe downe and hide, but dare not vtter, *to wit*, that the holy ſpirit is naturally in euery man. For if the ſpirit of God be effectuall in the law, and the law be naturally engrauen in euery man, it muſt needes be, that the ſpirit of God is naturally in euery man. And ſo, whatſoeuer the Scripture ſpeaketh of the ſecond birth by the ſpirit, of the creation of the new man, and of the ſpirituall reſurrection, will fall to the ground yea, will be ridiculous: For, what neede were there to infuſe a new ſpirit for regeneration, if the ſame ſpirit of God did already dwell in the hearts of the vnregenere?

XII. And that place of Saint *Paul*, *Rom.8. Ye haue not receiued the ſpirit of bondage againe to feare*, they do falſely, and againſt the Apoſtles will, draw to this matter. For Saint *Paul* neuer called the ſpirit of God, the ſpirit of bondage; for ſo he had reproached the ſpirit of God: but hee onely ſaith, that the ſpirit that was giuen to them, was not ſeruile, and ſuch as ſhould ſtrike their hearts with a ſlauiſh feare: For, *where the ſpirit of God is, there is liberty, 2.Cor.3.* If I ſhould ſay, that we haue not receiued from God the ſpirit of lying; ſhould I therefore ſay, that there is a ſpirit of God that compels to lying? Is the ſpirit of God contrary

to

to it ſelfe; that one ſpirit of God ſhould be called the ſpirit of bondage, and another the ſpirit of liberty? The plaine and ſimple meaning therefore of the words of the Apoſtle, is this; *Ye haue receiued the ſpirit of God, not that which ſhould terrifie your conſciences with a ſlauiſh feare, which made you vncertaine & doubtfull, before the grace of God, and the adoption of Chriſt was reuealed to you, &c.*

XIII. And they doe extreamely dote, when they put the feare and terrour, wherewith the law (deſtitute of the ſpirit of regeneration, and the knowledge of Chriſt,) doth ſtrike mens hearts, among the effects of the ſpirit of God: For the law thus receiued, can onely reſtraine the raging affections with the feare of puniſhment, and frame a man to certaine outward obedience: but it will neuer purge the inward filthineſſe, or inſtill any one drop of true repentance: yea, rather it will ſtirre vp the inward luſts, by the reſiſtance of it, as it is engrafted in euery man, to encline to that which is forbidden, and whereſoeuer hope of impunity is propounded, men hauing broken their barres, doe ſo much the more outragiouſly riot, by how much they were ſtraightly bridled in. This is that which the Apoſtle would expreſſe, *Rom. 7. 5. 8. The motions of ſinnes by the law, did worke in our members, and ſinne taking occaſion, by the commandement it ſelfe, wrought concupiſcence.* And that vntill *the ſpirit of life, which in Chriſt frees vs from the law of ſinne and death*, as it is ſaid, *Chapter* 8. 2. that is, vntill the powerfull efficacy of that quickning which we haue from Chriſt, free vs from that bondage of deadly ſinne.

XIV. It is vaine and idle which they obiect, that the corruption of an vnregenerate man, is compared to ſleepe, and to an Vlcer. I confeſſe it is compared to a ſleepe, but to a deadly one, and ſuch a one, out of which, man cannot awaken and raiſe himſelfe: That Vlcer and ſcarre which is ſpoken of, *Eſay* 53.1. and 1.*Pet.*2. doth not ſignifie ſinne it ſelfe, but the puniſhment of ſin. This therefore is nothing to the reliques and remaines of ſpirituall life in an vnregenerate man.

CHAP. XXXV.

The Obiections which the Arminians *borrow from the* Pelagians *and* Papiſts, *are anſwered. Whether an vnregenerate man doth neceſſarily ſinne; and whether neceſſitie excuſeth the ſinner: Alſo whether God doth command thoſe things which cannot be performed by man.*

I THeſe thornes and difficulties being taken away, wee are to come to the Arguments, or rather Declamations, with which they would odiouſly burden our cauſe. They ſay, that by our doctrine, an vnregenerate man doth neceſſarily ſinne, and nothing but ſinne: That it is not ſinne which is committed neceſſarily, and cannot be auoided. *Arminius* againſt *Perkins*, *page* 106. *The neceſſity and immutability of ſinning, doth excuſe the ſinne, and doth free from puniſhment the committing of that act.* And *Arnoldus*, *page* 188. *Neceſſity doth excuſe the ſinne.* It is in vaine commanded, if it be impoſſible to be obeyed. *God* (ſaith

(ſaith Arnoldus) *doth require nothing of vs, to which he doth not giue vs ſufficient power:* yea, (ſaith he) *if God ſhould require of man any thing, and ſhould not giue him ſufficient power to doe it, he ſhould gather, where he hath not ſcattered.* The ſame things doth *Vorſtius* reckon vp, *pag.* 28. *Collat. in Piſcat.*

II. This Pelagian Colewort, theſe Sectaries do againe ſet before vs, and a thouſand times they ſing one and the ſame ſong, which we muſt needs exactly conſider of, although they boaſt of theſe things, rather for oſtentation and to trouble weake wits, than that they thinke as they ſay.

III. Firſt, wee ſay that neceſſity of ſinning doth not excuſe ſinne, if it be voluntary, and if this neceſſity be procured by his owne fault. So *Ariſt. Ethic.* 3. 7. ſaith, that at the firſt, vniuſt and intemperate men had power not to be ſuch; but after that by their owne will they were made ſuch, they cannot but be ſuch; nor are they therefore to be excuſed: Alſo hee ſaith, that it is a ſhamefull thing, if one by his drunkenneſſe, ſhould bring blindneſſe vpon himſelfe. And if it be ſo in the vices of the body, into which, when any one hath fallen by his owne fault, hee doth wiſh he had not fallen into them, and would redeeme it with a great price; how much more is it in the vices of the minde, which ſeeing they are procured by habit and generation, are loued by him who is voluntarily euill? For herein is placed the greateſt part of the diſeaſe, that he which is vicious doth loue his vices, and will not be amended; for there is a neceſſity which is voluntary, and therefore free; Nor is it ſufficient, to ſay that ſuch a neceſſity is *ſpontaneus*, and of a mans

ἔτι γὰρ τῷ ἀδίκῳ καὶ τῷ ἀκολάστῳ ἐξ ἀρχῆς μὲν ἦν μὴ εἶναι τοιούτοις &c.

mans owne accord, seeing euen beasts, led by instinct, are carried of their own accord, & without knowledg: but he that is necessarily euill, is euill, not onely of his owne accord, but also voluntarily, because it is with iudgement and knowledge: So God is necessarily good, but yet freely: and Sathan is necessarily euill, but with a most free will; and the Saints in heauen are freely good, and yet necessarily; for it is not credible, that they haue lost their liberty by their glorification: Nor can it be said, that the Saints in heauen therefore cannot sinne, because there is no occasion of sinning, and no temptation; for the Angels before their fall, had no more occasion of sinning: By the very gifts of God wherwith they were abundantly furnished, they tooke occasion of too much louing themselues, and by it were made more slacke to the contemplation of God, staying in the admiration of themselues; whence came their pride, and from their pride, their rebellion. It must needes be, that the necessity of the perseuerance of the Saints, doth rest on another foundation, *to wit*, the election of God; who doth furnish those whom he predestinated from eternity, and gaue to Christ, with gifts and necessary meanes to perseuere in that state, whereunto they were appointed. Further also there is a certaine vision and beholding of God, to which, when the creature is admitted, he is necessarily transformed into the likenesse of God; no otherwise than the glasse doth burne at the sun: Of which vision it is spoken, 1. *Iohn* 3. *We shall be like him, because we shall see him as he is.* and *Psal.* 17. 15. Finally, if hee is vniustly punished who doth sin necessarily, although he sinne voluntarily,

voluntarily, & hath brought vpon himselfe the necessity of sinning by his own fault; then he also shall vniustly haue benefits and glory bestowed and heaped on him who cannot sin, and who is necessarily good; such as we haue proued the Angels and Saints in heauen to be.

IV. Wherefore Saint *Austin* in many places hath not doubted to say, that there is in man a necessity of sinning; So *Disput. 2. contra Fortunat. After that man sinned by his freewill, wee who discended from his stock, are necessarily fallen into a necessity of sinning.* And in his booke, *de perfect. iustitiæ. Ratio. 9. Because the will sinned, there followed the sinner a* hard *and forcible necessity of sinning.* *Arminius* differeth from him, whose words against *Perkins*, *Page* 106. are these: *It is impossible that that which one doth freely, he should doe necessarily.* Yea, *Page* 144. he is bold to pronounce, that God by all his omnipotency cannot make that that which is done necessarily, should be done freely: For it is familiar to this man, as to make lawes to Gods iustice, so to set bounds to his omnipotency.

And if God is necessarily good and not freely, as *Arminius* is of opinion, and it be farre more excellent to be good freely than not freely, without doubt man shall be better than God, and the blasphemy of *Seneca* is to be subscribed to, who in his 53. Epistle saith, that a wise man doth goe before God himselfe, because man is wise by the benefit of nature, but God by his owne. Therefore as God is freely good, and yet cannot but be good; and as Satan is necessarily euill, but yet freely and voluntarily, so also a man

Page 106. in Perkins.

that

that is dead in ſinne, doth neceſſarily ſin, but yet voluntarily, and therefore freely.

V. In which thing, ſo great is the force of truth, that it often falleth from them vnawares; for *Arnoldus* eyther vnwittingly or elſe on purpoſe, doth acknowledge this neceſſity of ſinning, *Page* 394. where, according to *Arminius*, he ſaith, *That man, vnder the ſtate of ſinne, can vnderſtand, will, or doe nothing that is good: And hence it is that he doth neceſſarily ſin, vnleſſe God graciouſly take away that neceſſity.* He doth therefore confeſſe that man ſinneth neceſſarily, before God taketh away that neceſſity of ſinning; and that man ſinneth neceſſarily, euen then when he ſinneth freely. For (as *Arminius* confeſſeth) it were not ſinne, vnleſſe hee ſinned freely. But perhaps *Arminius* and *Arnoldus* are of opinion, that God taketh that neceſſity of ſinning from all men: Let vs therefore heare what *Arnoldus* in the ſame place doth adde: *Arminius* (ſaith he) *doth determine that God is prepared, for his part, to take away that neceſſity of ſinning.* In which words he doth not obſcurely confeſſe that God doth not take that neceſſity from all, but that hee is prepared to take it away, if themſelues will; but that hee doth not take it away from all, is our owne fault; as *Arnoldus* himſelfe doth acknowledge, *Page* 398. The ſame man, *Page* 399. according to *Arminius*, doth ſay, *That God by little and little, by the grace of his ſpirit, doth free men from this neceſſity of ſinning:* It is not therefore preſently taken away; yea it remaineth alwayes in them in whom the grace of the holy Ghoſt, eyther doth not worke, or doth not preuaile. The ſame man, *Page* 406. doth acknowledge that there is in man

Idem habet Page 398.

man an impotency and disability of resisting sin, and this impotency, what is it else than the necessity of sinning.

VI. Nay, more than this, the *Arminians* doe say, that God doth vnresistably harden some men: For I vse their owne words. Now there is nothing more euident, than that he doth necessarily sinne, who is vnresistably hardned: We haue therefore the confession of these Sectaries, that there are some who sinne necessarily, and whom the necessity of sinning doth not excuse from their sinne, because they haue contracted this necessity to themselues by their owne fault.

VII. It is a meruaile therefore that the *Arminians*, who are otherwise ingenious, doe stumble at this straw, and had rather patronize and maintaine *Pelagius*, and borrow weapons from him, than yeelde to the Scripture, and to the euidence of truth. For after the same manner doth *Vasquez*, a Pelagian, dispute, in Saint *Austins* booke, *de perfect. iustitiæ cap.* 3. *Againe* (saith he) *it is demanded, whether sinne be of the will, or of necessity. If of necessity, it is not sinne: If of the will, it may be auoided.* In *Arminius* therefore we haue *Pelagius* raised to life againe.

VIII. We determine therefore, that the necessity of sinne doth excuse from sinne, if he that sinneth hath not procured this necessity of sinning by his owne fault. As also if by necessity, constraint and a greater force of the outward agent be vnderstood, or a naturall necessity appointed to some one thing by the creator, and being voide of knowledge, such as is the naturall inclination of heauy things to the center

of

of the earth. But necessity doth not excuse sinne, if he that sinneth hath procured on himselfe that necessity of sinning, and if hee sinneth wittingly and willingly, and is delighted with that inclination to sinne.

IX. And that which the Sectaries say, that there is no place for punishment, if man want the liberty of his free-wil, may be admitted, if by libertie of free-will be vnderstood, τὸ ἑκούσιον, that which is of ones owne accord; In which sense many of the Ancients, especially before Saint *Austin*, doe defend the liberty of free-will: For, whosoeuer sinneth, sinneth of his owne accord. But if by the liberty of free-will be vnderstood, τὸ ἰσοδύναμον, an inclination, which is a like free, eyther to good or to euill, in those things which belong to faith and saluation, I constantly affirme, that man is worthy of punishment, although he want this liberty. It is sufficient to punishment, that he doth not onely sinne of his owne accord, but also voluntarily, and that hee himselfe is the cause of his necessity of sinning, and that hee doth applaude and please himselfe in this voluntary necessitie.

X. Yet the *Arminians* doe obstinately persist, and doe maintaine, that it is in vaine commanded, if we haue not power to obey: That exhortations, promises, threats, and counsels are in vaine, if none of them can be neither perceiued nor performed by man; for that were as much as if a song should be sung to a deafe man; or as if one should command a blinde man to see; or one that is fettered to runne; or as if one should thus speake to the dry bones of them

them that are dead, *be ye conuerted, be ye conuerted, and ſee.* This is an old obiection of the *Pelagians*, as may be ſeene in Saint *Auſtin, lib. de perfect. Iuſtitia. Rat. 6. & 11.* Where *Caleſtius* the Pelagian doth thus diſpute: *Againe, it is demanded, whether man be commanded to be without ſinne: For eyther he cannot, and it is not commanded, or becauſe it is commanded hee can: For why ſhould that be commanded, which cannot at all be done?* And *Rat. 11. Certainely all thoſe things which are forbidden, can as well be auoided, as thoſe things which are commanded can be done: For that in vaine would be forbidden or commanded, which cannot be auoided nor fulfilled.* Here is very ſtarke *Arminianiſme. Caleſtius* tooke this argument from *Cicero*, as Saint *Auſtin* witneſſeth, *lib. 5. de ciuitate Dei, Cap. 9.* where he ſaith, That *Cicero* whileſt by the denying of the fore-knowledge of God hee would make men free, made them ſacrilegious.

XI. I anſwer to theſe things, that precepts, threares, and counſels, &c. are in vaine, if man wanted the faculty of vnderſtanding, and of willing or nilling ſomething of his owne accord, and with reaſon and iudgement. But an vnregenerate man is indued with vnderſtanding, and hath a will which is moued of its owne accord and incitation, and after fore-going knowledge and practicall iudgement. Nor is it alwaies true, that thoſe precepts are giuen in vaine which cannot be fulfilled: For the intemperate man, who by cuſtome hath brought on himſelfe inſenſibleneſſe, and cannot temper himſelfe from luſt and ſurfeiting, is yet tyed by the lawes of ſobrietie and temperance. Neither is it any doubt, but that

the diuell, who is necessarily euill, and vnfit to yeelde obedience to God, is bound to obey God; for otherwise he should not sin in being an enemy to God: So from a debtor, which hath consumed at dice a great summe of money which he tooke vp at vse, that which he oweth is not in vaine nor vniustly required, nor can the creditor lose his right by the wickednesse of the debtor. Seeing therefore, that man by his owne fault procured on himselfe the disability of performing that which God would haue done, God doth not vainely and vniustly require from him the obedience which he oweth: For it is not equall that the sinne of man should profit him, and that therefore he should be lawlesse, because he corrupted himselfe with his owne wickednesse, and brought vpon himselfe the disability of paying to God the debt of nature, which God doth require of man, considered not as a sinner, nor yet as iust, but simply as hee is a debtor, and in as much as he is a creature subiect and bound to obedience. After the same manner, that a creditour requiring his debt, doth not consider the debtor as he is poore, or as he is rich, but simply as he is a debtor: God making his law, doth consider man after this manner, and so he doth consider him, when he doth adde promises and threates to the Law, saying, *Doe this, and thou shalt liue. And, choose good, that thou maist liue, &c. And, make ye a new heart, for why will ye die O house of Israell? Ezech.* 18. He is deceiued, surely he is deceiued, who thinketh that the commandements of God are the measure of our strength, seeing they are the rule of our dutie: For in the law wee doe not learne what we are able to doe, but what we

ought

ought to doe; nor what now wee are able, but what heretofore wee were able to doe, and from what a height of iuſtice we fell by the fall of *Adam*.

XII. The Scripture doth ſupply moſt forcible proofes for this thing. Saint *Paul*, *Philip.* 2.12. doth command vs to worke out our ſaluation with feare and trembling; but preſently after, leſt it ſhould be thought that this can be performed by vs, becauſe it is commanded, he doth adde; *It is God which worketh in you both to will and to doe, of his good pleaſure.* Thus *Ezech.* 18.31. *Make you a new heart, and a new ſpirit.* But leſt any ſhould thinke that this is a thing of our free-will, in the thirty ſixt Chapter of the ſame Prophecy, God ſpeaketh thus: *I will take away the ſtony heart of your fleſh, and giue you a new heart.* Thus *Ioel* 11. *Be yee conuerted to me with your whole heart*; yet *Ieremy*, *Chap.* 31.18. doth acknowledge that the conuerſion of a ſinner is the gift of God; *Turne mee O Lord, and I ſhall be turned.* And the laſt of the *Lamentations*, *Turne vs O Lord, and we ſhall be turned.* So, *Deut.* 10. 16. God doth thus ſpeake to the people: *Circumciſe the fore-skinne of your heart*; yet *Chapter* 30. 6. it is declared who doth worke it: *The Lord thy God will circumciſe thy heart.* Thus Chriſt, *Iohn* 14.1. commands vs to beleeue in him, and yet hee ſaith, no man can come to him, except the Father draw him, *Iohn* 6. 44. And that by comming he meaneth beleeuing, hee himſelfe teacheth, *v.* 35. *He that commeth to me ſhall not hunger, and he that beleeueth in me ſhall neuer thirſt.* And, *Phil.* 1. *Epheſ.* 2. wee are taught that faith, and the act of beleeuing is from God. Finally, the Scripture will haue men to gaine their bread by

the ſweat and labour of their hands, and yet neuertheleſſe, wee are commanded to aske our daily bread of God, becauſe the foode of the body, is the gift of God; but that which hee doth giue to him that worketh: For the bleſſing of God doth not come on idleneſſe, but on labour. That I may not ſay many things: Doth not God require perfect obedience from the vnregenerate? Yes, and from the heathen, to whom Chriſt was neuer knowne: And yet if one ſhould ſay that they might be perfectly iuſt, and altogether without ſinne, hee ſhould attribute that to vnbeleeuers, which neuer happened to any faithfull man. Doth not *Arminius* himſelfe acknowledge that ſome are vnreſiſtably hardned, from whom yet God doth require perfect obedience?

XIII. Neither doth God therefore command in vaine, or are his precepts to no purpoſe: For God in commanding, exhorting, threatning, &c. doth affect man with the ſenſe of his ſinne; hee doth teach man his debt; what once hee could doe, and whence he fell: Alſo he doth propound a rule of iuſtice, leſt any one ſhould pretend ignorance for his ſinnes: Finally, hee doth ioyne to his word the efficacy of the ſpirit, and hee doth, as it were arme and head it, and make it ſharpe and effectuall. It is not in vaine to command him that is fettered to runne, if by that commandement his fetters are looſed. It is not in vaine to command a blinde man to ſee, if by thoſe words wherewith this is commanded, the eyes of him that is blinde are opened: For the words of God do work that in vs, which they command vs to do: They doe ſo command that they doe alſo worke; as his words

words in the creation: God commandeth that which he would haue done, but hee giueth alſo that which he commandeth: and it is profitable for man to bee preſſed downe with the intolerable burthen of the Law, which doth exceede his ſtrength, that he might the more couetouſly embrace the remedies offered in Chriſt. Excellently to this purpoſe Saint *Auſtin, lib. de corrept. & gratia. cap. 3. O man, in the commandement know what thou oughteſt to doe: in the word of correction and reproofe, know that by thine owne fault thou haſt not that thou oughteſt to haue: in prayer, know whence thou mayeſt receiue what thou wouldſt haue.* And in his book, *de ſpiritu & litera. God doth not meaſure his precepts by the ſtrength of man, but where he commands that which is right, hee doth freely giue to his elect ability of fulfilling it.*

XIV. The ſimilitudes which theſe Sectaries vſe to procure enuy to vs, are plainly contrary, and nothing to the purpoſe: They ſay, it is to no purpoſe to blame the blinde man, becauſe hee doth not ſee, although he hath pulled out his owne eyes; or to vrge him to worke, who hath cut off his owne hands. Concerning him that is blinde, I anſwer, that this example is brought by them vnproperly; for no blinde man, whether hee is blinde by his owne fault, or by anothers, is bound to ſee: But hee that by his owne fault, is made wicked, and vnable to obey God, is yet bound to obey him: No man is bound to exerciſe naturall functions after they haue ceaſed; but the bond whereby the creature is bound to the Creator, can be wiped out by no occaſion, much leſſe by the wickedneſſe of man. But if any blinde man had rather bee

blinde, than ſee, & ſhould refuſe the remedies offered, ſhould he not be iuſtly blamed? Such is the condition of man in the ſtate of ſin; for he is not onely neceſſarily euill, but he will not be good, and he is delighted with his wickednesſe.

XV. The ſimilitude of him who hath willingly cut off his owne hands, hath the ſame defects; Whereunto this is to bee added; that the hands may bee cut off, but the will, which is here ſignified by the hands, cannot be cut off: For euery moſt wicked man, is endued with a will, by which hee is alwayes bound to worſhip and loue God, although hee hath corrupted it. Finally, the ſimilitudes of naturall and ciuill things, are for the moſt part very vnfitly and abſurdly drawn to morall things, and to religion. By the like reaſon, that ridiculous ſimilitude of a man ſpeaking to dry bones is diſſolued; for theſe bones are not bound to moue themſelues, but an vnregenerate man is bound to beleeue, and to obey.

XVI. *Arnoldus, page* 136. hath theſe words; *Wee ſee* (ſaith hee) *that the Scripture doth often ſay, that hee which doth beleeue and is conuerted, doth ſeparate himſelfe frrm euill, doth purge, quicken, ſanctifie, ſaue, and circumciſe himſelfe, doth make him a new heart, doth put on the new man, &c.* Whence hee doth gather, that it may be ſaid, that man doth ſeparate himſelf, although the Apoſtle ſaith, *Who ſeparates thee?* vnderſtanding *none but God.* The places noted in the margent, whereby he proueth theſe things, are theſe, *Ezech.* 18. 31. *Make you a new heart, and a new ſpirit. Iam.* 1.27. *Pure religion, is to keepe himſelfe vnſpotted from the world. 1. Pet.* 1.22. Wee are commanded *to purifie our ſoules.*

2. *Tim.*

2. *Tim.* 2. 21. *If any one purge himselfe, he shall be a vessell vnto honour, sanctified, &c. Luke* 17. 33. *Whosoeuer shall loose his life, shall preserue it. Deut.* 10. 16. *Circumcise the fore-skinne of your heart.* All which places are besides the purpose, for they doe not say, that which *Arnaldus* doth apply to them, *to wit*, that these things are done by vs, but they onely commanded them to bee done: and I maruaile how so great a negligence hath crept on a man of a sharpe and acute wit: Yea, if these places should say that a man gaue himself a new heart, that he did sanctifie, and quicken, and saue himselfe, yet it would not thence follow, that these things are done by our free-will; for it is familiar to the Scripture to say, that those are done by vs, which God doth worke by vs: Thus man openeth to God, knocking, *Reuel.* 2. 20. Thus the Apostles raised the dead: Thus the Pastors of the Church forgiue sins, *Mat.* 18. *Iohn* 21. Thus they saue soules, 1. *Tim.* 4. 16. when yet without wickednesse, they cannot arrogate to themselues the title of the Sauiour of soules.

XVII. And whether this doctrine tendeth of the concurrence of free-will with grace, and of the faculty whereby man may beleeue, & vse grace if he wil, or not beleeue & refuse grace, & the totall cause of faith is assigned not to grace alone, but to grace with free-will, whether, I say, this doctrine, drawne out of the ditches and puddles of the *Semipelagians*, doth tend, it is easie to know: For it tendeth thither, that mans merits might closely be brought in, as it were by vndermining wayes: For although these Sectaries doe at the first view, seeme to beare a hatred to merits, yet in many places they doe establish them. The Epistle

againſt the *Walachrians*, hath theſe words, *pa.* 44. *Thoſe whom God calleth, and to whom he doth before hand vouchſafe the grace of preaching, we confeſſe for the moſt part, to be ſuch men, that their vertues doe deſerue no leſſe than this free beſtowing of gifts.* Behold then, ſome men who deſerue the beſtowing of the gifts of God, and that before regeneration. *Arnoldus, pag.* 328. *God giueth to the creature, performing obedience, that which is theirs of due.* *Arminius* againſt *Perkins, pag.* 218. *God, of his promiſe, and of due debt, doth giue life to him that worketh.* And *Arnoldus, pag.* 433. doth ſpeake of ſome, who *by the helpe of grace, doe not make themſelues vnworthy, and doe not deſerue that the ſpirit ſhould ceaſe to worke in them.*

XVIII. It liketh me well, for a corollary, to ſet downe here the famous ſentence of Saint *Auſtin, ad Simplicium, queſt.* 2. *This is manifeſt, that we will in vaine vnleſſe God ſhew mercy; but I doe not know how it can be ſaid, that God ſheweth mercy in vaine, vnleſſe we do will; for if God hath mercy, we are willing, becauſe it belongeth to that mercy, that we ſhould be willing: for it is God that doth worke in vs to will and to doe, of his good will.* And in the ſame place; *The effect of the mercy of God cannot be in the power of man, that he ſhould in vaine haue mercy, if man be vnwilling, becauſe if he will haue mercy on them, hee can call them after that manner that is fit for them that they ſhould bee moued, and vnderſtand, and follow.*

CHAP.

Chap. XXXVI.

Of the outward and inward calling, and whether the one be without the other.

I. Although the works of God, which are euery where before our eies, doe abundantly testifie, and euen against mens wils, doe shew the infinite power, goodnesse, and wisedome of God: yet this light is but dimme, & neerer to darknesse, in comparison of the light of the word of God, whereby he doth not onely giue vs assurance of his omnipotency, maiesty, and prouidence, but doth also reueale to vs his wil: For surely the contemplation of the creatures doth not touch men with the sense of sinne, nor doth shew to a man the way of saluation and reconciliation with God: yea, there can bee no profitable and sauing contemplation of nature, vnlesse those things, which in a doubtfull light, and in worne-out letters are hardly read, doe by the word of God, as it were through spectacles, appeare plaine and distinct to vs: Then at length doe we contemplate heauen with filiall eyes, as the entry of our Fathers house, when God by his word hath dispelled this mist from our mindes, and hath declared sure tokens of his fatherly loue.

II. Furthermore, although the knowledge of the creatures doth not suffice to saluation, yet the Gentiles who were instructed by no other teacher than nature, are therefore inexcusable, because they doe not vse these (although small) helpes, to as good purpose as

they might: and becauſe they endeauour to choake or depraue thoſe naturall good motions, and ſparkes of goodneſſe and equity, which are put into them by nature: Therefore they alone doe profit in piety, by the teaching of the creatures, and are by the prickes of conſcience ſtirred vp to the feare of God, to whom God hath vouchſafed the prerogatiue of his word.

III. But yet not all they that heare the word of God, doe come to ſaluation; but thoſe in whom the preaching of the Goſpell, piercing deepely, and being admitted into them, doth change their hearts, and ſhed in their mindes a heauenly light: And theſe ſauing effects, are not to be aſcribed to the eloquence of man, obtained to perſwade, but to the ſecret efficacy of the holy Ghoſt, which is the true Doctor of our ſoules, and that finger of God, engrauing the law on the ſtony tables of our hearts. Thence it is, that the Goſpel is called in the Scripture a two-edged ſword, a hammer breaking the ſtone, the arme of God, and the power of God to ſaluation: without which efficacy of the holy Ghoſt, preaching is but a dead letter, and a vaine ſound ſtriking mens eares; effectuall onely to this, that the condemnation of the ſtubborne and rebellious hearer, ſhould be the greater.

Hence ariſeth a double calling, one outward, which is wrought by the outward publiſhing of the Goſpell; the other inward, which is wrought by the powerfull drawing and change of the heart by the holy Ghoſt, by whom the word is made effectuall. This inward change doth conſiſt of two parts, *viz.* The enlightning of the minde, and the change of the will,

will, which change of the will, though it be latter in time, yet it is worthier in dignity: In so much that the enlightning of the minde, without the renewing of the heart, doth turne to our greater condemnation. This inward change is in the Scripture called conuersion, regeneration, the new birth, creation, and resurrection.

IV. Here wee haue somewhat to doe with the *Arminians*, and there is no small controuersie betweene vs: For they say, that the word of God, whensoeuer and amongst whomsoeuer it is preached, is neuer destitute of its quickning power, neither is any one outwardly called, but hee is also inwardly drawne: And therefore they refuse the distinction of vocation or calling, into outward and inward. These are the words of *Arminius* against *Perkins*, *Page* 57. *The word is vnprofitable without the holy Ghost, wherefore it hath the cooperation of the holy Ghost alwaies ioyned to it*: And this he saith, being vnmindefull of that which hee had said a little before, where speaking of the word and of the cooperation of the holy spirit, he saith; *these two are almost alwaies ioyned together*, therefore not alwayes: Neyther is *Arnoldus* vnwilling that *Arminius* should doubt in that thing; for *pag.* 432. he speaketh thus; *It may be doubted whether* Arminius *thought that the inward succour of the spirit was alwaies, and in all men, ioined with the outward preaching*: But that which the Master speakes fearefully and doubtingly, is openly and without any circumstance affirmed by his Scholars. For *Arnoldus*, *Chap.* 4. would draw *Arminius* into this opinion, *That the outward calling doth happen to some, without the* in-

inward: and *pag.* 433. *The opinion of* Arminius *is, that the efficacy of the holy Ghost is present with all them, who at the first are called.* The *Arminians* in their Epistle against the *Walachrians, pag.* 49. doe labour much to teach, that *in those who are not converted, the word is not destitute of the quickning spirit. Arnoldus, pag.* 464. teacheth, that this quickning force is ioyned, not onely to the preaching of the Gospell, but also to the preaching of the Law, and that this change is made by the spirit, by the word of the Law, *preparatorily, and by way of preparation*; by the word of the Gospel, *consummatorily, in respect of the finishing of it*; *and that so, as man cānot but receiue that sense, & be affected with it, & in this action of the spirit he carries himself altogether passiuely*: By which feeling, hee saith, the spirit doth allure the assent, the liberty of the will yet remaining safe and whole. This holy spirit working in mens hearts, by the knowledge of the law, *Arnoldus* doth put, euen in infidels and those that be not regenerate; which although it is not the spirit of regeneration, yet it doth dispose to regeneration.

V. This doctrine is repugnant, not only to the holy Scripture, but also to experience and common sense: For we see many hearers of the word, that are no more affected with the preaching of it, than if lessons should bee sung to them that are deafe; those whose mindes doth wander other-where, and doth neuer returne; besotted with such a stupidity, that they haue no relish of the Gospell, no feeling of it, nor assent vnto it, although to other things they are not slow: Also there are very many, who when they hear the Gospel, receiue it with gybing & laughter, as

an

an abſurd thing, as the *Athenians*, *Acts* 13. 32. For, Chriſt preached *is an offence to the Iewes, and foolishnes to the Greekes*, becauſe they are offended, and theſe mocke at it. I haue ſeene thoſe, who being asked what they brought from the Sermon, and what they remembred, haue ſeriouſly anſwered, they could not diſcerne whether the Preacher ſpoke French or Latine.

VI. In ſuch men, yea, and in Infidels, inſtructed in the law alone, the *Arminians* ſay, that the ſpirit of God doth worke, and doth neceſſarily, and (as they ſpeake) vnreſiſtably giue the ſenſe and feeling of the true doctrine, although hee doth not giue the aſſent and agreeing to it, but by the helpe of free-will. Much more therefore among the *Arminian* multitude, there will be none who is not drawne with the holy Ghoſt, and who doth not feele in him the quickning ſpirit: This flying in the ayre, doth not much differ from the fanatical Enthuſiaſme and inſpiration of the Anabaptiſts, but that the Anabaptiſts will haue this ſenſe and feeling peculiar to themſelues; but theſe innouators will haue it to be common, both to the faithfull and to infidels, yea to all, to whom either the Goſpell is preached, or the Law without the Goſpell.

VII. It is to no purpoſe, to reckon vp places of Scripture, to ouerthrow this opinion: For hitherto belong all thoſe places which wee haue brought, Chapter 34. to proue that an vnregenerate man, and an infidell, is vnable and vnfit to euery worke that is good and profitable to ſaluation: All which were falſe, if the quickning power of the holy ſpirit, did

dwell

dwell in infidels, and vnregenerate persons, and if all men were drawne inwardly, and by an internall calling.

VIII. To this purpose are those places which teach vs, that they alone come to Christ whom the Father draweth, *Iohn* 6.44. But according to *Arminius* all men are drawne, and are inwardly affected by the holy Ghost: *As the winde bloweth where it listeth, so also the spirit*, *Iohn* 3. 8. Therefore hee doth not breathe euery where. In the multitude of people, God opened the heart of *Lydia* before the rest: When the Apostles were astonished, the theefe beleeued among the cries of the raging people, and so many impediments of beleeuing: One little call of Christ moued *Matthew*, that leauing the receipt of Custome hee followed Christ; when the men of Capernaum, among so many miracles and good lessons, were hardned at the preaching of the Gospell: Whence it appeareth, that some men are drawne by the efficacy and power of the spirit, and some men are left in their naturall wickednesse. Whence is this difference? If dignity bee respected, who among the vnregenerate is not vnworthy of the grace of God, seeing all men are of a stony heart, and are dead in sinne? But if the precedent disposition be respected, why are the men of Capernaum rather called by the Gospell, than the men of Tyre, seeing that Christ doth witnesse that the men of Capernaum were worse affected, and lesse inclined to repentance.

IX. *Arnoldus*, *Page* 445. doth contend, that the heart of *Lydia* was therefore opened, because she was well affected and disposed, and that God there-

fore opened her heart, because she opened it her selfe: For in that place shee is called, σεβομένην τὸν θεὸν, one that was addicted to the worship of God, before shee beleeued *Paul*. I might say that there are many who worship God with a wicked and vnlawfull worship: But I am more prone to this opinion, that I should beleeue that *Lydia*, a Iewish woman, was indued with the spirit of regeneration, and had receiued true pietty, and beleened in the Messiah promised, although shee did not yet know that Iesus the Sonne of *Mary* was the Christ, because hee was not preached to her. Such a one was the Eunuch of *Candaces*, and *Cornelius*, who, *Acts* 10. is called a deuout man, whose prayers, and almes, and piety, was praised, before hee had heard any thing of Christ: These were some of those men, who, as Saint *Luke* saith, Chapter 2.25. *Did expect the consolation of Israell*. I thinke it were wickednesse to account these among infidels, and among the rest of the Iews, who did blaspheme Christ, and despise him preaching. Seeing therefore that *Lydia* was such a one, God opened her heart, that shee might attend to the words of Saint *Paul*, and might learne from him, that Christ, whom shee did expect, was already come, and that those things were fulfilled which were fore-told of him by the Prophets.

X. Against these things, the *Arminians* bring some arguments, but so light, that they are dispearsed onely with a breath. *Arminius* against *Perkins*, *Page* 57. doth say, that *Stephen*, *Acts* 7. 51. doth vpbraide and reproach the Iewes, that they did alwaies resist the holy Ghost. Hence the acute man doth ga-

gather that these rebellious Iewes, were inwardly affected with the holy Ghost. But the following words doe declare what it is to resist the holy Ghost; for *Stephen* addeth, *which of the Prophets haue not your fathers persecuted? to wit*, to persecute the Prophets, speaking by the inspiration of the holy Ghost, and to resist the spirit speaking by their mouthes, this was to resist the holy Ghost.

XI. I confesse that there are some men, who doe resist the spirit of grace, of whom the Apostle speaketh, *Hebrewes* 10. 29. and who doe striue against the inward suggestion of the holy Ghost. But there the Apostle speaketh of some few, who hauing embraced the Gospel with ioy, and hauing receiued some taste of the word of God, doe a while after, with an obstinate minde, and on set purpose turne their back to God, and doe cast out his grace, with indignation, and *doe sinne wilfully after they haue receiued the knowledge of the truth*, as it is said, *verse 26.* who, that they are the same with them who sinne against the holy Ghost, doth hence appeare, in that the Apostle in the same place doth say, that their *salvation was past hope*, and doth say, *that there remaineth no sacrifice for their sinnes*, and that there doth rest no hope of reconciliation for them. But this doth agree but to some few, and not to all; to whom eyther the Law alone, or the Gospell with the Law, hath beene made knowne: All which these Sectaries teach, are moued inwardly by the holy Ghost, and haue a feeling of the true doctrine imprinted in them. Neither doe I thinke that the gifts of the spirit, which such men as these haue receiued, are the gifts of regenera-

ti-

tion, or the ſpirit of adoption, or the true, proper, and iuſtifying faith, but onely ſome aſſayes of the ſpirit mouing the heart, at whoſe ſuggeſtion the will (being warmed with ſome ſlight heate, rather than enflamed) doth cleaue to the Goſpell, vntill the benummed appetites, perceiuing warre to bee intended againſt them, haue raiſed themſelus with greater force, and hauing ſhaken out of the heart that *ſuperficiall* piety, haue turned it into hatred, and by the very incitations of piety, their hidden poyſon hath more vehemently burſt forth.

XII. *Arminius* in the ſame place doth hold vp, and as it were vnderproppe their tottering cauſe with that place of the Prophet *Eſay*, Chapter 55. 11. where hee hath theſe words: *So ſhall my word bee that goeth forth out of my mouth, it ſhall not returne vnto me voide, but ſhall accompliſh that which I pleaſe, & it ſhall proſper in the thing whereto I ſent it.* Surely this is to hit the nayle on the head: The meaning of *Eſay* is plaine, for he ſaith, that the promiſes and threats propounded in the word of God, ſhall bee executed, and that nothing was ſaid in vaine, and which ſhould not bee fulfilled. Here is no mention of the quickning efficacy of the ſpirit affecting mens hearts; nor if there were, could it thence be proued, that the ſpirit of God did worke in all, but in them alone whom he decreed to ſaue.

XIII. *Arnoldus, Page* 443. doth powre out a ſhowre of places of Scripture, and yet hee doth not proue by them that which hee doth intend. That place, *Matth.* 23. 37. doth not proue it. *How oft would I haue gathered thy children, &c.* For we haue ſhewed

in

in the fift Chapter, that theſe children were gathered together: Alſo if they were not gathered together, it would not follow that they were called any otherwiſe than by an outward calling.

XIV. That place, *Eſay* 65.2. doth not proue it: *I haue ſpread out my hands all the day to a rebellious people*: Nor that, *Prou.* 1.24. *I haue called, and yee refuſed.* For there it is ſpoken of the outward calling, and not of the efficacy of the ſpirit working in mens hearts.

XV. Nor that place, *Pſal.* 81.14. *O that my people had hearkened, that Iſraell had walked in my waies; I would ſoone haue ſubdued their enemies*: For theſe words meane nothing elſe, than what they plainely ſound forth, *to wit*, that God would haue laid flat the enemies of Iſraell, if Iſraell had obeyed God. Here is no mention at all of the inward efficacy of the ſpirit.

XVI. Nor that of *Ezechiel*, Chapter 18.v.31. *Make ye a new heart, and a new ſpirit*: For it is not proued by this place, that man doth make himſelfe a new heart; ſeeing God in the 36. Chapter of the ſame Prophecy ſaith, *I will giue you a new heart, and a new ſpirit*: Much leſſe is it hence proued that the holy Ghoſt doth worke in all men.

XVII. Nor that of Saint *Iohn*, Chapter 5. 34. *I ſeek not the teſtimony of men, but theſe things I ſay, that ye might be ſaued.* And verſe 40. *Yee will not come to me that ye might haue life.* By which words, how it can be proued that the quickning power of the holy Ghoſt doth worke in all men, I confeſſe (and it is my dulneſſe) I cannot conceiue.

XVIII. It

XVIII. It is not proued by thoſe words of Saint *Paul*, 1. *Tim.* 2. 4. *God would haue all men be ſaued:* Of which words wee haue at large proued, Chapter 29. that this is the ſenſe; God doth inuite to ſaluation men of any ſort, and of euery condition.

XIX. Nor by that place of *Peter*, *Epheſ.* 2. *Chap.* 3. *v.* 9. *God is not willing that any ſhould periſh, but that all ſhould come to repentance*: For it cannot be drawne out of this place, that the Holy Ghoſt doth inwardly worke in all men, euen in thoſe to whom the Goſpell is not preached, but only that God is not the cauſe of the ouerthrow of any one, & that he doth not reioyce in the deſtruction of man, as he is man: For otherwiſe, as the ſame man is a ſinner, God doth loue the execution of his iuſtice.

XX. Nor is it proued by that place of *Ezechiel*, Chapter 12. 2. *Sonne of man, thou dwelleſt in the middeſt of a rebellious houſe, which haue eyes to ſee and ſee not, they haue eares to heare and heare not:* For there, by eyes and eares, is not to be vnderſtood ſufficient grace to ſaluation, eyther meditately, or immediately, nor the operation of the Holy Ghoſt working in the reprobates, but a knowledge in the heart, by which euen againſt their wills they did acknowledge that thoſe things were right which were taught them by the Prophets; for they were admoniſhed by ſo cleere inſtructions, and ſtirred vp with ſo ſeuere threates, that they could not pretend ignorance. This knowledge was giuen them, not by ſupernaturall grace working inwardly, nor by ſufficient grace common to all men, by which they might haue beleeued and beene conuerted, if they would; but by the inſtru-

ctions and documents of the Prohpets, and by the law of God, knowne and perceiued in their minde, againſt which they did willingly harden their heart.

XXI. To the Scripture thus corrupted and depraued, hee doth ioyne reaſons that are no better: *God* (ſaith he) *ſhould delude and mock men, if he ſhould offer them ſaluation, and ſhould ſay that he deſired their ſaluation, and yet doth not call them to that end that they ſhould be ſaued.* I anſwer, the end propounded to God, in calling by the Law, or by the Goſpell, thoſe whom he knoweth will not follow, is not that thoſe whom hee calleth ſhould not be ſaued: But Gods end, is to require of man, that which he oweth, *to wit*, to obey God commanding obedience, and to beleeue him promiſing. Nor is it any doubt but that God doth ſeriouſly call men: For in calling men, he doth ſeriouſly declare what is acceptable to him, what man doth owe, and what he will giue to them that beleeue and obey. But we doe not ſay with *Arnoldus*, that God is bound to reſtore to man thoſe powers which he loſt, and to cure that diſability of man, which man brought vpon himſelfe. Furthermore, it is wicked audacity to goe about to preſcribe meanes to God, which vnleſſe he follow, hee hath no way to eſcape the crime of iniuſtice, as if he ſhould be compelled to pleade his cauſe before the tribunall of man.

XXII. *Arnoldus* proceedeth. *The ſame thing* (ſaith he) *God doth teach, when he doth expreſly declare, that he will not be loaden with this vniuſt ſuſpition, that hee ſhould require any thing of vs, to the performance whereof he would not giue vs ſufficient power.* I omit that rude kinde

kinde of ſpeaking, and which is not agreeing to God, when he ſaith, that *God will not be loaden with that vniuſt ſuſpition*; as if God feared the vniuſt ſuſpitions of men. To the thing it ſelfe therefore I ſay, that this doctrine is moſt wicked, and there is ſcarce any that is worſe: For ſeeing God doth require from vnregenerate men and Infidels, their naturall debt, *that is*, the perfect fulfilling of the Law; it followeth by this ſpeech of *Arnoldus*, that the vnregenerate, and infidels themſelues haue power, by which, without the knowledge of Chriſt, and without faith, they may perfectly fulfill the Law, and be without ſinne. The *Arminians* themſelues, doe ſay that God doth vnreſiſtably harden ſome men; who although they cannot but ſinne, yet from them, being hardned, God doth not leſſe require perfect obedience, than before their hardning: For the creature is by no means, no not by the eternall puniſhments, exempted from his ſubiection to his creator. Nor is it to be doubted, but that the Diuels themſelues, who are in eternall torments, are bound to beleeue God; for they are therefore puniſhed, becauſe they do not loue him. Alſo, if any one be puniſhed for diſobedience paſt, he is not therefore freed from the obedience that is due for the time to come.

But this peruerſe doctrine, which doth gather by the commandements of God, what are the powers of men; and doth thinke that there is nothing commanded by God, to the fulfilling whereof powers are not ſupplied to man, is at large confuted in the 35. Chapter.

Chap. XXXVII.

Of the distinction of grace, into sufficient, and effectuall grace.

I. THe distinction of grace into sufficient and into effectuall grace, is an old and worne distinction in the Schooles: But effectuall grace is taken two wayes. For it doth either signifie, that grace which is apt and fit to effect and worke; as when wee call that medicine effectuall, and that remedy forcible which although it be not taken by the sicke man, yet is apt and fit to heale: Or we call that grace effectuall, which doth effect and worke in act; in which sense, effectuall is vsed for efficient, and the efficacy is vsed for the effect, or for the efficiency. The Philosophers say, that there is a double efficient cause, one in power, as the Architect and the Physitian; another in act, as hee that buildeth and hee that cureth: Hence proceedeth that double acceptation of the word, *efficacy*.

II. The Papists thinke, that there is sufficient aide to conuersion giuen to all men: with which aide, they may so cooperate with the helpe of their free-wil that they may be conuerted, although there come no other effectuall aide: And by effectuall grace, they vnderstand that grace which is efficient, and doth bring forth its effect.

III. The *Arminians*, who in the question of grace and free-will, doe so dresse and trimme vp Popery, as the Papists doe Pelagianisme, doe often vse that distinction

diſtinction of ſufficient and effectuall grace; but with ſuch a floating ſpeech, and affected ambiguity, that it is hard to know what is effectuall grace with them. *Arminius* againſt *Perkins*, *pag.* 245. doth ſay, that that is effectual grace, which doth in very deede worke the effect; and hee doth bring theſe examples: God was able to make many worlds, but hee did it not effectually; Chriſt was able to ſauc all men, but he did it not effectually: Which ſpeech is certainely abſurd, and deſerueth to be laughed at; for he ſpeaketh, as if God did ſomething not effectually, or as if he had created many worlds ineffectually: For in ſtead of *to doe effectually*, hee ought to haue ſimply ſaid, *to doe*, *or to make*.

IV. But *Arnoldus* being as *Diomedes*, *melior patre*, better than his father, doth forſake *Arminius*: For he, *pag.* 397. hath theſe words; *That thing is ſaid to be effectuall, not which doth effect any thing, but which is ſo powerfull to doe ſomething, as is an effectuall remedy, and forcible meanes.* Thus the Patrons of errour, are fallen out betweene themſelues. But here I am bound to patronize and maintaine *Arminius* againſt his Scholler: For if effectuall grace be taken for that which doth effect and worke in act, then this diſtinction of grace into ſufficient and effectuall may be admitted; becauſe there are many things of ſufficient power to worke, which yet doe not worke in act; as the abſent Phyſitian, and the ſleeping Phyloſopher: But it cannot be ſaid, that one grace is ſufficient to worke, and another is fit and apt to worke, for theſe two are both one; neither can any thing be ſpoken more abſurdly, than that there is ſome grace

ſufficient, which is is not fit to worke: That cannot be an efficient cauſe, which is not of ſufficient power.

V. Therefore according to *Arminius*, the meanes to faith and ſaluation are adminiſtred to all ſufficiently, but not effectually and efficiently. But according to *Arnoldus*, God doth adminiſter theſe meanes to all men, both ſufficiently and effectually; for he had rather take efficacy for aptitude and fitneſſe to worke, than for efficiency and the working it ſelfe; that hee might ſay, that the efficacy of grace doth not depend on free-will: For if he had taken efficacy for efficiency, then he muſt haue ſaid, that the efficacy of grace doth depend on free-will: For the Schoole and followers of *Arminius*, doe hold this by the teeth, and doe cry out with one mouth, that the effect or efficiency of grace, doth depend on free-wil. God indeede doth giue grace and ſufficient power to conuerſion, but that man is conuerted, or not conuerted in act, is in the power of free-will. *Arnoldus* doth teach this at large, *p.* 447. *we determine* (ſaith he) *that the vſe of grace is ſubiect to mans will, ſo that man may vſe it, or not vſe it, according to his naturall liberty*: And a little after, ſpeaking of a man furniſhed with the power of grace, hee ſaith, that *the effect of the mercy of God, is in the power of man*. And *pag.* 448. he teacheth, that if efficacy be taken for efficiency, man maketh grace ineffectuall: For *Arnoldus* was aſhamed to adde the other member, and to ſay that man made grace effectuall or ineffectuall; and yet there are other places brought by vs out of their writings, which are equipollent and of like force with this ſpeech: as alſo that which

which he ſaith, *pag.* 449. *Man, if he be not wanting to himſelfe, may conuert himſelfe.* The Reader therefore ſhall marke how peſtilent this doctrine is (which the *Arminians*, reſtrained as it were with ſhame, do ſcarce at any time vtter without ambiguities;) *That the grace of God is effectuall* (that is, *efficient and working*,) *it is to be attributed to free-will, and the efficiency of the grace of God is ſubiected to the will of man.* By which ſpeech they meane this; that God doth ſaue man, if man himſelfe will, for this it is to depend on mans will.*

VI. The Orthodoxe Churches doe much differ from this doctrine: For how can we be conuerted by the grace of God, if wee will, ſeeing that this very thing that we are willing, is the grace of God, yea, it is conuerſion it ſelfe? For he that doth ſeriouſly deſire to be conuerted to God, is already in ſome part conuerted. But of theſe things we haue already ſpoken much, and more ſhall be ſpoken, when wee treate of the manner by which the grace of God doth certainly worke conuerſion in vs, which manner, the *Arminians* call (by an odious and rude word) irreſiſtibilitie.

* Arnol. p. 405. *Licet ſit generalis gratia quod homines donis iſtis poſſint recte vti tamen quod actu recte vtantur à ſpecialis gratia eſt. Potentia enim in actu non producitur niſi per auxilium alterius gratia ſubſequentis, quæ ſpecialis eſt quia non omnibus confertur.*

VII. But in the tearme of ſufficient grace, they do not onely differ one from another, but euery one of them differeth from himſelf: For they will haue ſufficient grace to beleeue, & power of beleeuing to be giuen to all particular men. *And yet the ſame men ſay, that no man can beleeue in act, and vſe well this vniuerſall grace, without ſpeciall grace. O your faithfull ſtability! Can that be called ſufficient grace, which doth neuer bring forth that effect for which it is giuen, vnleſſe ſome other ſpeciall grace come to it? Is that*

that a ſufficient cauſe, which doth neuer worke alone? Or is any thing leſſe agreeable to reaſon, than with *Arminius*, to make one kinde of grace, which is ſufficient, by which the ſinner may be conuerted, but is not conuerted, and another which is effectuall, by which the ſinner is conuerted? Is it not of the ſame power and faculty to be able to doe, and to doe? to be able to ſee, and to ſee? Surely, a giddineſſe hath ſeazed on theſe men, while they ſtudy for ſubtilſie.

VIII. I am deceiued, if *Vorſtius* did not diſcerne this; and therefore in the twentie and twentie one *ſections*, *Collat. cum Piſcat.* he doth make two kindes of grace, one ſufficient and altogether neceſſary, which God doth giue to all them that are called: the other extraordinary, ſuperabounding, and ſingular, by which men are indeede conuerted; and hee doth reiect them that ſay none at all are conuerted by that former grace: For he ſaith that God hath not promiſed to conuert all that are conuerted, with this more than ſufficient helpe, and ſuperabounding efficacy of grace.

IX. But we, taking the tearme of effectuall grace for that grace which is apt and fit to worke that for which it is giuen and appointed, doe acknowledge no ſufficient grace which is not effectuall, *that is*, apt to worke that for which it is giuen and appointed, whether it doth effect and worke alone, or with others; which I do purpoſely adde, becauſe oftentimes to one effect and perfect action, many cauſes doe concurre; as to Learning, Nature, Art, and Exerciſe doe concurre; to the fertility and fruitfulneſſe of the field, the good-

goodneſſe of the ſoile, the ſunne, raine and conuenient manuring doe concurre.

X. And ſeeing that in the concourſe of cauſes, to the producing of one effect, there are certaine cauſes, that doe not onely worke with others, but which doe alſo worke by others, and doe giue efficacie and power to the adioyning cauſes: So in the conuerſion of man, the holy Ghoſt, and the preaching of the word, doe concurre, but the ſpirit doth giue efficacy to the word: For in vaine are the eares beaten on, vnleſſe God open the heart, and with the word, doth inſpire his ſecret power.

XI. And we acknowledge that there is no grace abſolutely ſufficient, eyther to conuerſion, or to faith, or to ſaluation, without the ſpirit of regeneration, and knowledge of Chriſt. And we condemne the ſchoole of *Arminius*, teaching that all men, euen the heathens, to whom the name of Chriſt hath not come, are indued with ſufficient & ſauing grace, to come to faith, and by it to ſaluation.

XII. Yet the outward meanes to ſaluation, that are largely adminiſtred without the inward efficacy of the holy Spirit, may in ſome meaſure be called ſufficient grace, not onely becauſe they ſuffice to make them inexcuſable, but alſo becauſe theſe meanes ought to ſuffice to come to ſaluation, if man were ſuch as he ought to be. For if any thing is wanting to that grace, the defect is bred on his part who is called, not on his part who calleth, who, by the rule of iuſtice, is not bound to ſupply inward diſpoſitions, becauſe man is bound to giue them of his owne, and to bring them of himſelfe: Nor is God bound to

reſtore

ſtore them to man, after man hath loſt them by his owne fault: Therefore God doth iuſtly ſay, *Eſay* 5. *What ought I to haue done more to my vineyard, that I haue not done to it?* For, ſpeaking after the manner of men, God is ſaid that he ought to doe that which his iuſtice doth require, and which if he ſhould not doe, there would ſeeme to be cauſe of expoſtulating: But that God doth there ſpeake of the outward meanes, doth hence appeare, becauſe he compareth the benefits beſtowed vpon Iſrael, to a planting in a fruitfull place, to a digging, to fencing with a hedge, to gathering out ſtones, and to the building of a Tower: But there is no mention of the ſecret vegetation and growth of it, of the fauourable fitneſſe of the ayre, of the ſeaſonable raine, which are things rather of an inward and ſecret power. Furthermore to that queſtion whereby it is demanded, whether God doth giue to ſeuerall men ſufficient grace, this place of the fift of *Eſay* is not properly brought; where it is not ſpoken of that ſufficient grace which God doth offer or giue to ſeuerall men, but of that which he giueth to a whole nation: For the gift of the ſpirit and the power of beleeuing, which *Arminius* will haue to be giuen to ſeuerall men, is a gift which is giuen to particular men ſeuerally; and not to a whole nation taken together. But concerning this ſufficient grace, a particular Treatiſe is to be made.

CHAP.

CHAP. XXXVIII.

The opinion of the Arminians *concerning vniuerſall grace, which is alſo called ſufficient grace.*

I. IN that Series, and ranke of the foure decrees, in which the *Arminians* doe comprehend their whole doctrine of Predeſtination, the third, decree was this whereby they ſay, that God decreed to adminiſter and ſupply the meanes neceſſary to faith and repentance, ſufficiently on all and ſeuerall men. *Arnoldus* will haue theſe meanes to be effectually adminiſtred to all, becauſe by efficacy hee vnderſtandeth aptitude and fitneſſe to effect and worke.

II. Not that theſe Sectaries will haue the meanes to faith and ſaluation to be equally adminiſtred to all: For they will haue them to be ſupplied to ſome more ſparingly, to ſome more liberally, yet to all, in that meaſure that may ſuffice to beleeue, if they will, and by which all men are diſpoſed to viuification, ſo that it is not hindred by God, but that all men may haue faith, and by beleeuing be ſaued.

III. And they thinke that God doth irreſiſtably giue to all men the * power of beleeuing: But not the act of beleeuing it ſelfe, whereunto although God doth giue ſufficient grace to all men, yet they will haue it to be in the power of free-will to vſe this grace, or not to vſe it, to beleeue or not to beleeue: For God doth not * ſupply theſe ſufficient means by a preciſe intention of ſauing any particular perſon; but

*Arnold. *page* 407.

* Arnold. p. 336. Dicat Arminius *gratiam quia facultas.*

but he doth miniſter to all and particular men, thoſe means which ſuffice to ſhew that God doth ſeriouſly, & from his hart deſire the ſaluatiō of all men, & that it is not hindred by him, but that all men ſhold be ſaued.

IV. They ſay moreouer, that there are ſome men to whom this ſufficient grace is adminiſtred more ſparingly, to whom, notwithſtanding, God is prepared to giue more meanes, if they will vſe thoſe wel which they haue; according to that ſpeech, *To him that hath it ſhall be giuen.* Theſe are the words of *Arminius* againſt *Perkins*, *Page* 259. & 260. *The Gentiles while they were made deſtitute of the knowledge of God, yet God hath not left them without a teſtimony, but euen at that time he made known to them ſome truth concerning his power and goodneſſe, he alſo preſerued the law engraued in their mindes, which good things if they had rightly vſed, at leſt from their conſcience, hee would haue giuen them greater grace, according to that ſaying: to him that hath ſhal be giuē.* Neither do they doubt, to ſay that the Gentiles, deſtitute of the knowledge of the Goſpell, may as well come to thoſe good things which are offered in the Goſpell, as thoſe to whom the Goſpell is preached. Heare the words of *Arnoldus*, *Pa.* 105-106. which when I read I trembled at: *Although* (ſaith he) *many notions are deſtitute of the ordinary preaching of the Goſpel, yet they are not preciſely excluded from the grace of the Goſpel, but alwaies the good things which are offered in the Goſpell do remaine* equally *propounded to them as to the reſt, who do enioy the priuiledge of the preaching of it, ſo that they performe the conditions of the couenant.* Oh * the faith of God and men! Hath Satan ſo much liberty, that in this light of the Goſpel he ſhould ſtirre vp

credendi datur quam plurimis, dicat omnibus communem eſſe, an proinde neget gratiam eſſe? Arminius in Perkin. *p.* 256.257.

Quanti refutatio tua? Quid enim ſi quis dicat omnes in vniuerſum homines habere potentiam credendi & ſalutem conſequendi ſi velit? Et hanc ipſam potentiam eſſe naturæ hominum diuinitus collatam, quo tuo argumento confutabis illum.

* Arnold. *p.* 360. *Deus in diſcriminatim ſtatuit media ad*

vp men, who ſhould openly teach and write, & that vnder a pretence of piety, that an entrance into heauen doth lie open, & that ſaluation is propounded as well to heathens and infidels, to whom not ſo much as the name of Chriſt is knowne, as to thoſe to whom Chriſt is preached? But of theſe things hereafter. But by the way it is to be obſerued, how this man doth confute thoſe things which himſelfe hath laid down, & by the adding of an abſurd, and impoſſible clauſe, doth deſtroy thoſe thing which he had builded vp: For he ſaith that ſaluation, *is no leſſe propounded to heathen men, than to Chriſtians, ſo that they fulfill the conditions of the Couenant:* Theſe conditions are, Faith, and Repentance; but how ſhould he beleeue in Chriſt, who is ignorant of Chriſt? how ſhould he repent to whom God hath not giuen the ſpirit of regeneration? Thus is the Reader openly deluded.

finem adminiſtrare. Et page 372. Etiam Ethnicis ante adueutum Chriſti media ad fidem in Chriſtū ſufficienter & efficaciter adminiſtrata Et pag. 443. Deus nihil à nobis exigit ad quod vires ſufficientes non det. Ibid. Si peteret ab homine aliquid nec daret ad obſequendum colligeret vbi non ſparſit.

V. Nay what ſhall we ſay to this, that they doe not onely affirme, that God doth giue ſufficient grace and power of beleeuing to all men, but that alſo they contend, that God is bound and tied to giue this grace, and they make lawes to God himſelfe. That there is danger leſt an action of iniuſtice ſhould be entred againſt God, or that he had no reaſon of his iuſtice, vnleſſe ſome one of the *Arminian* Sect had helped him with profitable counſell *Arnoldus, page* 262. hath theſe words: *God when hee doth propound the new couenant of grace, and doth promiſe remiſſion of the fault committed, vnder the condition of new obedience, he is moſt of all bound to giue power, whereby man may fulfill that condition: For otherwiſe it cannot be iudged that God doth ſeriouſly offer this grace.* Boldly, and imperiouſly

imperiouſly ſpoken. The cauſe of this aſſertion hee doth render, *page* 443. *God* (ſaith he) *doth ſhew that he will not be loaden with this vniuſt ſuſpition, that hee ſhould require any thing from vs, to the performing, wherof hee will not giue vs ſufficient power.* And this hee ſaith is ſhewed by God, when hee teacheth that hee doth not gather where hee hath not ſcattered.

His affinia habet Vorſtius, *Collat cum Piſcat. Sect.* 19. *Vel ſeri verba hæc ſunt, lib. de officio hominis Chriſtian. F.* 3. *Cauſa huius erroris eſt quod credidum fuit nullum ſalutarem & iuſtificantem fidem vnquam fuiſſe niſi fidem in Chriſtum. Vide* Bertinum *Dſcept. Epiſt.* 73. *&* 67.

VI. Nor is the audacity of *Vorſtius* leſſe, *Collat. cum piſcat. Sect.* 8. *God* (ſaith he) *by the law of his nature*, that is, *of his naturall iuſtice, goodneſſe, and prouidence is alwaies bound, at the leaſt to wil thoſe good things to men, without which they cannot eyther be men, or ſimply attaine to that end which is propounded to them by God.* Behold men that are ready to giue ſentence vpon God himſelf, if he ſhall do any thing that is not equal, or is againſt that rule of iuſtice laid down by them. It cannot be ſaid how much theſe things doe differ from Chriſtian modeſty: Surely if thoſe things were true which they affirme, it were the part of pious and prudent men to keepe in theſe things, leſt they ſhould ſeeme to goe about, eyther to preſcribe ſomething to God in the worke of ſaluation, or to put God in mind of his dutie.

VII. This doctrine doth reſt on two falſe principles. Firſt; that God doth require nothing of man, which cannot be performed by man. Secondly; that the condition of the new couenant, *that is*, Faith, is not commanded by the law, nor is a naturall debt, and that the power of beleeuing is not loſt by the fall of *Adam*: The former of which principles is drawne out of the dregges of *Pelagianiſme*, and is refuted by

vs

vs in the 44. and 35 *Chapter*: The latter wee haue ouerthrowne in the whole eleuenth *Chapter*. The law is the naturall debt of man: This law commanding that God be loued and worſhipped, doth command alſo that he bee beleeued, ſpeaking and promiſing: Therefore when man by the ſinne of *Adam*, loſt the power of obeying God, and of louing him, he loſt alſo the power of beleeuing his promiſes. When God doth require this faith of man, hee doth require nothing but what man doth owe, and hee is not bound to reſtore to man thoſe powers of beleeuing, which hee loſt: Neither can he be accuſed of iniuſtice, if he doe not reſtore them; nor in this thing is he ſubiect to the lawes of the *Arminians*, or doth feare their aduerſe and contrary iudgements.

VIII. But when they come to explaine the nature of this vniuerſall grace, they doe very little differ from the *Pelagians*: For *Pelagius*, leſt he ſhould ſeeme to be an enemy to grace, doth aſcribe to it euery good worke that is done by man: But by grace hee did vnderſtand nature it ſelfe, becauſe it had beene made and created by God: But according to *Arminius*, nature is one thing, vniuerſall grace is another: Neuertheleſſe hee will haue ſufficient grace to be giuen to all and particular men, and that nature is in no man to whom God doth not giue ſufficient grace to obtaine faith, and by faith ſaluation; whence it commeth to paſſe, that according to *Arminius*, ſufficient grace doth extend it ſelfe as farre as nature. *Pelagius* doth confound nature with grace; but *Arminius* doth ioyne nature and grace together, ſo that nature is in none to whom grace is not giuen; which grace how

how little it doth differ from nature, doth hence appeare, in that the *Arminians* will haue the right vſe of this grace to be nothing elſe than the right vſe of that naturall light & knowledge which is engrafted in euery one, by the contemplation of the creatures, and by the law of nature; ſo that the vſe & office of grace and nature is altogether the ſame; when rather the Scripture teacheth, that the right vſe of grace conſiſteth in the change of nature. If theſe things are true, all the arguments both of vs and of the Ancients doe fall to the ground, by which they doe proue that the grace of God is a thing diuerſe from nature, and that becauſe nature is giuen to all, and the grace of God is the priuiledge but of ſome: For *Arminius* will haue ſufficient grace to faith, and by faith to ſaluation, to to be common to all men.

IX. *Arnoldus, pag.* 418. doth call that ſufficient grace which is giuen to all men, ſupernaturall grace, leſt hee ſhould ſeeme to confound it with nature; but a little after he addeth; *It is demanded, whether that grace be not preſent to all men, by which they may rightly vſe that light of nature, not yet reſtored to the integrity thereof, as reliques and remaines of that light*, that is, *may worſhip God according to the meaſure of thoſe remaines.* Doe you heare that all men haue that grace whereby they may rightly vſe nature, and worſhip God; and that that grace is preſent with all men, and therefore alſo to Infidels, and to the vnregenerate, and to them that know not Chriſt; and that the power of that grace which is common to all men, is placed in the righ vſe of nature? The ſame man, *pag.* 405. doth ſay, *It is the property of general grace, that men ſhould be able rightly*

rightly to vſe thoſe gifts: And he ſpeaketh of the gifts of nature.

X. The ſame man, *pag.* 112. ſpeaking of vniuerſall grace, doth ſay, that there is a certaine calling which is common, and that there are common documents & inſtructions of nature, by which God doth cal all men whatſoeuer, to ſome meaſure of the knowledge of himſelfe, and doth leaue them gifts according to the meaſure of the calling.

XI. Yet he denieth that of this common grace, which is giuen to all, by which all men may rightly vſe the gifts of nature, that it will follow hereof, that grace and nature are of an equall extent: *For* (ſaith he) *although it be in the power of generall grace, that all men may rigtly vſe thoſe gifts, yet it is from ſpeciall grace that they may rightly vſe them in act: For that power is not brought into act, but by the helpe of another ſubſequent and following grace, which is ſpeciall, becauſe it doth not happen to all.* This learned man, ſurely hath aſſigned and ſet downe a fond and vnfit cauſe why this common and ſufficient grace is not equally extended as farre as nature, *to wit*, becauſe this common grace hath neede of the helpe of ſpeciall grace. Which is as much as if I ſhould ſay, that the ſeeing faculty in man doth not extend as farre as mans nature, becauſe it hath neede of the light of the ſunne, that it may ſee in act; as if that which doth want the helpe of ſome thing, may not extend it ſelfe as farre as nature: There is ſcarce any naturall faculty, which can worke without the helpe of ſome other faculty, or of ſome inward or outward aide; and ſo there will be nothing at all naturall in man. I omit that *Arnaldus* doth ſtrike him-

ſelfe with his owne ſting; for while he ſaith, that ſufficient grace doth not work without the help of ſome other ſpeciall grace, he doth plainly deny it to be ſufficient.

CHAP. XXXIX.

Vniuerſall ſufficient Grace is confuted by ſundry places of Scripture.

I. THis doctrine which doth place in an infidell and vnregenerate man grace, which eyther mediately or immediately may ſuffice to the obtayning of faith or ſaluation, without any knowledge of the Goſpell and faith in Chriſt, doth pull vp Chriſtian Religion by the rootes, and is contrary to Scripture and experience.

II. Firſt of all, it muſt needs be that all doctrine in matter of our ſaluation, which doth not reſt it ſelf on the teſtimony of the ſcripture, muſt fal to the ground: But the Scripture doth no where ſay, that God is bound to giue increaſes of grace to them who haue rightly vſed naturall light and vnderſtanding. It doth no where ſay that a man without faith can rightly worſhip God. It doth no where ſay that God is bound to giue to all men, mediately or immediately, power to beleeue and fulfill thoſe things which are commanded in the Goſpell: It doth no where ſay that ſupernaturall grace is giuen to all men, by which they may rightly vſe naturall light: It doth no where ſay, that the Gentiles who are ignorant of Chriſt, are led

led by the holy Ghoſt. Theſe are the forgeries of idle men, whom an euill itching of wit, and a bad cuſtome of diſputing hath ſeazed on.

III. This doctrine is confuted by all thoſe places of Scripture, by which wee haue proued that an vnregenerate man doth want free-will in thoſe things which belong to ſaluation: For thereby it is proued, that an vnregenerate man hath not power of beleeuing, and cannot worſhip God with that worſhip which is pleaſing to him, nor diſpoſe himſelfe to regeneration.

IV. Adde to theſe the teſtimony of the Apoſtle, *Epheſ.* 2. 12. where ſpeaking of the Gentiles, before the word of God had beene made knowne to them, he ſaith, *that they were without Chriſt, hauing no hope, and without God in the world.* You ſee that they who are without Chriſt, haue not God; and how can they be ſaid to be without God, whom theſe Sectaries ſay, haue ſufficient grace, by the helpe whereof they may beleeue, and worſhip God, and vſe rightly the light of nature? Surely theſe things cannot ſtand together.

V. The ſame Apoſtle, *Rom.* 10. 14. ſaith, *How ſhall they beleeue in him, of whom they haue not heard?* By theſe words he doth plainely enough teach, that the Gentiles, to whom Chriſt was not knowne, could not beleeue: But *Arminius* will haue the power of beleeuing to be giuen mediately or immediately to euery man.

VI. The Apoſtle proceedeth: *How ſhall they beleeue in him, of whom they haue not heard? and how ſhall they heare without a Preacher? and how ſhall they preach*

except they be ſent: Let theſe words be weighed and conſidered of. Saint *Paul* is of opinion, that Chriſt cannot be beleeued in, vnleſſe the Goſpell bee heard; and that the Goſpell cannot be heard, vnleſſe Preachers be ſent: This being laid downe, I ſay, that God doth doe nothing in vaine; but hee ſhould in vaine giue power of beleeuing the Goſpell to all, vnleſſe he ſhould ſend thoſe who ſhould preach the Goſpell: now to theg reater part of men, he doth not ſend the Preachers of the Goſpell; therefore he doth not giue to them all, the power of beleeuing, nor ſufficient grace to beleeue.

VII. The ſame Apoſtle, 2. *Tim.* 1. ſaith, *that God hath called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace.* The *Arminians* therfore doe falſely thinke, that God doth giue ſupernaturall light, and the knowledge of his Goſpell, to them who by free will haue rightly vſed ſufficient grace, and the light of nature: For if this were true, our calling ſhould be altogether for works, and according to workes: For the good vſing of ſufficient grace, and of that light which is naturally engrafted in man, is a good worke; for the beholding of which, the *Arminians* wil haue God to call man by the Goſpell, and to enlighten him with greater vnderſtanding. The *Arminian* conferrers at the *Hage*, *pag.* 86. doe ſay, *That God doth ſend his word, whither it ſeemeth good to him, not according to any decree, but for other cauſes lying hid in man.* Theſe men will haue the cauſe why God ſhould ſend his word to ſome rather than to others, to be in man himſelfe, and not in the good pleaſure of God: Which ſpeech doth plainely

make

make man to be called, in reſpect of workes, and according as man is affected, and fitted to obey him calling; when yet it is manifeſt by experience, that the moſt vnworthy, and worſt affected men, are often called by the word of the Goſpell, as the *Romanes*, the *Corinthians*, &c. And *where ſinne abounded, there grace abounded*, *Rom.* 5. *That it might not be of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, *Rom.* 9.

VIII. Chriſt ſaith, *Iohn* 15.5. *Without me, you can doe nothing.* That which is ſaid to the Apoſtles, is ſaid to all; for as many of vs as are without Chriſt, can doe nothing. Theſe Sectaries doe offend againſt this ſaying of Chriſt, when they teach that they who haue not knowne Chriſt, and who doe want faith, may beleeue, and worſhip God with a worſhip pleaſing to him, and may doe the will of the Father.

IX. Whom God hateth from the wombe, to them he doth not giue ſufficient and ſauing grace; for this were to loue them: But God hated *Eſau* from the wombe, *Rom.* 9.13. therefore he did not giue him ſufficient and ſauing grace. For although *Malachy* ſpeaketh theſe things of a temporall reiection, yet it ſufficeth to the preſent matter, that this reiection (as *Arminius* confeſſeth) is laid downe by Saint *Paul*, as a type of the ſpirituall reiection. So that there are ſome whom God hath reiected with a ſpirituall reiection, before they haue done eyther good or euill; therfore hee doth not giue them ſufficient meanes to faith, or to ſaluation: for this cannot bee made to agree with hatred.

X. Were thoſe Iſraelites furniſhed by God with

ſufficient grace, to whom God himſefe, *Deut.* 29. 2. doth ſay, that among ſo many miracles he did not giue a heart to vnderſtand, nor eies to ſee? *God hath not giuen you a heart to perceiue, and eyes to ſee, and eares to heare vnto this day.* This place hath driuen *Arnoldus* to his ſhifts, therefore hee ſeeketh for helpe from his audacity: For thoſe words, *I haue not giuen you a heart to perceiue*, he ſaith, haue no other meaning, than *that yee haue not a heart:* And theſe words, *I haue not giuen you*, hee doth quite blot out; yet a while after, by the weakneſſe of his forehead, as being aſhamed of it, leauing this expoſition, he doth adde; *Although God hath not giuen them ſuch eies and eares, it doth not follow, that God was vnwilling to giue theſe things to them; but God was willing to giue theſe things to them, and they were wanting to themſelues, by their pride, ignorance, and ſluggiſh dulneſſe:* But hee doth not cleere himſelfe by this; yea, rather hee doth more entangle himſelfe: For I demand, whether they had an heart to vnderſtand, and eares to hear, before they had ſhewed themſelues refractory & rebellious? If they neuer had, then we haue ouercome; for then we haue a cleere example of ſome men to whom a heart and eyes were neuer giuen, and therfore not ſufficient grace: But if *Arnoldus* ſaith, that they had theſe things at the beginning, but they afterward loſt them; then he wil accuſe God himſelfe of a lie, who doth directly ſay, that he neuer gaue them a heart, nor eyes to this day.

XI. Was ſufficient grace giuen to the men of Tyre & Sydon, to whom Chriſt would not haue his Goſpell preached, although they were not ſo far from repentance, as the men of Capernaum, to whom Chriſt himſelfe did preach the Goſpell? XII. In

XII. In the mean while the Reader ſhall obſerue the ridiculous wit of this man, flying the encounter. He ſaith, that God was willing to giue to the Iſraelites a heart to vnderſtand, & eyes to ſee, & that he was prepared to giue them, but was hindred by the Iſraelites that he might not giue them: Therfore (if this man be beleeued) they were able to obey God, before he had giuen them a hart; but to obey, is it ſelf to haue a hart, therfore they might haue had a hart, before they had a hart; which are things which cannot ſtand together: he doth therfore as much as if hee ſhould ſay, God hath not giuē thē a hart, becauſe they were wirhout a hart: as if the Phyſitiā would not heal the blind mā, becauſe the blinde man would not ſee the Phyſitian cōming.

XIII. And if, as the *Arminians* doe think, God doth command nothing, to the fulfilling whereof hee doth not giue ſufficient grace; I would haue them tell mee, whether God commanding *Pharaoh* to ſend away the people, gaue him ſufficient grace, by which hee might obey the commandement of God: when on the contrary, the Scripture doth witneſſe, that God hardned his heart, that he might not ſend away the people.

XIV. And ſeeing there are ſome whom God doth harden, and that (as the *Arminians* ſay) vnreſiſtably; doth God giue to thoſe men ſo hardned, ſufficient grace of fulfilling the Law, to the fulfilling whereof euery man is bound? doth hee giue to euery man ſufficient grace to the perfect fulfilling of the Law? No truely; for why did Chriſt make himſelfe obnoxious & ſubiect to the Law, but that he might fulfill that for vs, which could not be fulfilled by vs? *Rom.* 8. 3.

XV. Chriſt, *Mat.* 11. doth thus ſpeak to his Diſciples;

It is giuen to you to know the secrets of the Kingdome of heauen, but it is not giuen to them: Doth he not say that the grace of knowing the secrets of the kingdome of heauen, is not at all giuen to some? & yet without this grace, all other grace is vnprofitable to saluation. Here therfore I demand, whether they, to whom it was not giuen to know these secrets, could know them? It appeareth by the words of Christ, that they could not; and yet the same men are commanded to learne and know these secrets, and to beleeue them: For heere it is spoken of those to whom the Gospel was preached: And if they could not know them, because it was not giuen to them, it appeareth, that sufficient grace to know and learne those things was not granted to them.

XVI. The Apostle, *Acts* 14. saith, *that God in times past, suffered all nations to walk in their own waies.* And, *Psal.* 147. it is said, *Hee shewed his Statutes to Israel; He hath not dealt so with any nation; And therefore they haue not knowne his Statutes:* And *Matthew, Chap.* 4. saith, that the Gentiles, to whom the Gospell had not yet shone, *sate in darknesse, & in the shadow of death.* Who dares say, that sufficient grace to obtaine faith, was giuen to these men? For example sake, Did God in the time of the Macchabees, giue sufficient grace to the Moores and the Americans to beleeue in Christ, and to obtaine saluation? By what testimony, or by what reason shall it at length bee proued that these Nations were furnished with sufficient grace, and were called with a sauing calling? The booke of nature was before their eyes, they had some notions of that which was right and good im-

prin-

printed on their hearts, but darkened with a great mist: Yet neither by these things, nor by that sufficient grace, destitute of faith, did euer any of them come to faith or saluation: Nor could the *Arminians* yet bring an example of any one, who by these helps haue come to faith: Yet *Vorstius* is shameles, for, in the sixe and twentieth Section. *Col. cum Pis.* he saith, that these people were not simply destitute of necessary helpe, and that God vouchsafed them some crummes of the heauenly bread, which were mediately sufficient. This man of a preposterous wit, doth strew vs here the crummes of his small eloquence, and doth cloath his new doctrine with vnusuall tearmes, which because he doth so proffer, that hee will haue them to be beleeued without proofe, it is as easily reiected by vs, as it is affirmed by him.

XVII. That speech of Christ, *Iohn* 6.44. is of no small moment, nor carelesly to be read. *No man can come to me vnlesse the Father, who sent mee, draw him.* Whereunto that, *verse* 65. is agreeable; *No man can come to mee, except it were giuen vnto him of my Father.* Out of which places we thus reason: Whosoeuer is not so drawne that he come, is not furnished with sufficient grace to come: But many are not so drawne; Therefore many men are not furnished with sufficient grace to come. The Maior is proued by the words of Christ; *No man can come to me, except the Father draw him*: For if thou must bee drawne that thou maist come, it is plaine, that they that are not drawne doe want grace and power whereby they may come; and therefore that they are not furnished with sufficient grace; and that there were many that were not drawne

drawne, is proued by the ſame words of Chriſt: for he ſetteth downe the cauſe, why the men of Capernaum could not come, nor beleeue, *to wit*, becauſe they were not drawne: Therefore *Arminius* againſt *Perkins*, *pag.* 219. doth wrongfully demand, as one doubting; *What if all men are drawne?* To deuiſe many kindes of drawing, is nothing to this matter; for it ſufficeth to the preſent queſtion, that it is ſpoken in this place of ſuch a drawing, without which, no man doth come to Chriſt. Let theſe Sectaries feigne whatſoeuer kinde of drawings they will, ſo long as it is manifeſt, that by them no man euer came to Chriſt, and that he that is not drawne by that drawing whereof Chriſt ſpeaketh here, is not furniſhed with ſufficient grace; which the *Arminians* themſelues do acknowledge, while they confeſſe that by that ſufficient and helpefull grace, no man is conuerted, vnleſſe another ſpeciall grace hath come to it: Whence it followeth, that that generall grace is not ſufficient.

Chap. XL.

The ſame ſufficient and vniuerſall grace is impugned by arguments and reaſons.

I. FIrſt of all, this opinion of ſufficient grace, doth manifeſtly delude God, while it doth feigne, that God ſeriouſly and from his heart doth deſire to ſaue all men, and to that end doth giue all men ſufficient grace by which they may be conuerted, and beleeue: but hee doth ſo ſparingly adminiſter this grace, to the greateſt part of mankinde, that no man can be named in the whole

whole world who hath beene ſaued by this ſufficient grace, ſeeing that no man, deſtitute of faith, and of the knowledge of the Redeemer, hath euer rightly vſed thoſe naturall gifts, or hath worſhipped God with a worſhip that is pleaſing to him: Neither could the *Arminians* yet bring any example; nor if they could bring one or two examples, they could not thereby wipe away that blot which they ſet vpon God. For he thinketh but ill of God, who teacheth that God doth ſeriouſly deſire all men to be ſaued, and to that end doth giue to all men ſufficient grace, whereby they may bee conuerted and beleeue, but hee doth ſo ſparingly adminiſter this grace, that of infinite millions, ſcarce one or two hath, by this ſufficient grace, conuerted himſelfe and come to faith.

II. Nay what? That this doctrine with a raſh boldneſſe doth ſet lawes to God himſelfe, and doth preſcribe to him the manner and meaſure whereby he ought to beſtow his gifts, and to giue the increaſes of grace? For if any one by the helpe of ſufficient grace, hath rightly vſed the gifts of nature, the *Arminians* ſay, that God is bound to giue to that man greater grace, & becauſe he hath well vſed the light of nature, he is bound to giue him ſupernaturall light, & the knowledg of the Goſpel: But I think that the creator is by no bond tied to the creature; yea, if he were bound, yet it were not our part, audaciouſly to tell him to his face what he ought to do, nor to admoniſh him of his duty, as if there were danger that he ſhould not keepe his credit, or ſhould ſin againſt thoſe lawes by which he is bound. Alſo by this meanes the benefits of God are leſſened, & made very ſmall: For (if theſe Sectaries

be

bee beleeued) God giuing to a man the power of beleeuing, doth doe nothing but what hee ought to doe, and doth giue nothing but what hee is bound to giue.

III. The ſame doctrine, determining that ſufficient grace is giuen to the Gentiles which haue not knowne Chriſt, that according to the meaſure thereof they may worſhip God, doth plainely ſay, that there is a worſhip which may bee acceptable to God without Chriſt, and without faith. Neither doth *Arnoldus* ſay this thing obſcurely, but, *Page* 409. ſpeaking of the heathens, who followed an auſtere kind of life, that they might ſerue God: *Whence will ye proue* (ſaith he) *that ſuch men doe eyther periſh, or remaine voide of Chriſt?* This man, while he would haue vs hope well of the ſaluation of the heathen, who followed an auſtere kinde of life, although they were altogether ignorant of Chriſt, doth in the meane while vilifie and lightly eſteeme of Chriſtian faith, as not neceſſary, and doth ſecretly inſinuate, that one may bee ſaued by Chriſt, without the knowledge of Chriſt: For although theſe Sectaries cry out that they are wronged as often as the corrupt matter is preſſed out of their Vlcers, yet hee ſhall eaſily perceiue whereto theſe things pertaine, who will exactly reade that whole diſputation of *Arnoldus*, contained in ſome Pages.

IV. With a like error doe the *Arminians* thinke that the power of beleeuing and obtaining faith, is giuen to man without the ſpirit of regeneration and adoption: And ſeeing that by faith we are the ſonnes of God, if man, without the ſpirit of regeneration, hath

hath power of beleeuing, then without the ſame ſpirit, he hath alſo power of effecting or cauſing that hee be the ſon of God.

V. Alſo it is abſurd, and deſerues to bee laughed at, to ſay that the power of beleeuing in Chriſt is giuen to a man without the ſpirit of regeneration, but that to beleeue it ſelfe, is not giuen without the ſpirit of regeneration; as if the powers of beleeuing were from one cauſe, but the vſing and execution of thoſe powers were from another cauſe; and as if it were not of the ſame faculty to be able to doe, and to doe; to be able to runne, and to runne: For they ſay that another ſpeciall grace is required to beleeue, and therfore that ſufficient grace is not ſufficient to beleeue in act. Theſe things ſeeme to me to be like the dreams of ſicke men.

VI. But how abſurd, and how contrary is it to the wiſedome of God, to ſay, that God is prepared to giue greater grace, and the light of his Goſpell, to thoſe who haue well vſed the light of nature? For, ſo God is ſaid to bee ready to doe that which hee knoweth he ſhall not doe, and to be prepared to beſtow vpon man new and greater grace, vnder a condition which no man hath fulfilled, nor ſhall fulfill: For no man that is deſtitute of faith, of the knowledge of the Redeemer, and of the ſpirit of regeneration, hath rightly vſed the light of nature, nor hath worſhipped God with a worſhip which hath beene pleaſing to him, becauſe whatſoeuer is without faith is ſinne; and whoſoeuer hath not the Son, hath not the Father, yea, he is without God in the world, as the Scripture teacheth.

VII. Yea,

VII. Yea, whoſoeuer ſhall looke ouer the records of all hiſtories, ſhall find that the moſt wiſeſt amongſt the heathen, whoſe liues were more temperate, whoſe appetites were leſſe violent, and who loued iuſtice, and ſaid or writ many famous things concerning God, were yet very farre from the kingdome of Heauen. Experience hath proued this; for when the Goſpell began to bee publiſhed through the Nations, Chriſtian Religion endured no greater enemies than the Philoſophers: Theſe turned the ſubtilty of their wit to defame the croſſe of Chriſt, and held out to others fierce firebrands to cruelty & perſecution: For the more any one doth affect the prayſe of ciuill vertue, and hath his wit practiſed with much learning, ſo much the more baſe doth the ſimplicity of the Goſpell ſeeme to him, and he is the more offended with the ſcandall of the croſſe of Chriſt.

VIII. But it is a maruaile by what meanes any man can be prepared to faith and regeneration, by naturall inſtructions, and by the light of nature; ſeeing that man by the inſtinct of his corrupt nature, is ſtirred vp to idolatry: For it is ingrafted in man to deſire to haue ſome preſent and viſible obiect, on which he may ſettle his eyes, while hee poureth forth his prayers, and mans wiſedome hath oftentimes troad Religion vnder foot.

Arnol. pag. 304. *Deus primo hoc agit, vt homo intelligat ſe in peccatis mortuum.*

IX. Furthermore ſeeing that (as *Arnoldus* confeſſeth) the firſt effect of grace is, for a man to know that hee is dead in ſinne, and that naturally he is ſubiect to the eternall curſe, neyther can any one know this except he be inſtructed by the word; ſeeing I ſay, it is thus, whatſoeuer the *Arminians* doe tattle of

of vniuerſall and ſufficient grace, doth fall to the ground, ſeeing that by it a man cannot attaine to that which is the beginning and firſt element of conuerſion, and that from which grace doth neceſſarily begin; certainely, hee that ſhall turne ouer the writings of the heathen, ſhall finde nothing of the death in ſinne, nothing of the viuification and regeneration, nothing of the neceſſity of ſupernaturall grace: The beſt of the heathens ſet this as the Cynoſure and ſtarre by which they would direct the courſe of their life, *viz. to follow nature:* when on the contrary, this is the office and worke of the grace of God, *viz.* to reſtore and change nature.

X. But in ſetting downe the time wherein this ſufficient grace is at the firſt giuen to euery man by God, they doe not explaine themſelues: For if all men haue this grace from the wombe, then it is not rightly diſtinguiſhed from nature; ſeeing that that is natural which is ingrafted in euery man from his birth and natiuity: But if this grace be giuen only to them that are growne in yeares, in what yeare of their age is it giuen? Is it giuen to all at a certaine and equall age? or is it giuen to ſome ſooner, and ſome later? And if it be giuen in the tenth or twelfth yeere of the life, what ſhall bee done with thoſe who dye in the ſeuenth or ninth yeare? what ſhall bee done with them whom death doth take away a day or two before that grace is beſtowed? Alſo if one dye preſently after that ſufficient grace is giuen, before hee hath time of well vſing this grace, what ſhall become of this man? Being excluded from the right vſing of grace, by the ſhortneſs of the time, ſhall he be excluded there-

therefore from the kingdome of heauen? Surely while they tye God to lawes, they doe entangle themſelues in bonds which cannot be ſhaken off.

XI. And when the *Arminians* ſay that ſufficient grace, which is common to all men, euen to vnregenerate men and infidels, is ſupernaturall, it is a hard thing, that hee who is at the firſt touched with this ſupernaturall and helpefull motion, ſhould not feele it: Or if the beginnings of it are doubtfull and vncertaine, at the leaſt it muſt needes be felt in progreſſe of time: But neuer any of the heathen hath profeſſed that he hath euer felt this grace, nor is there any mention of it in their writings.

XII. Alſo it would bee worth the labour to know, by what degrees the heathen man, dwelling in the ſouth country, or in the inmoſt part of *Tartaria*, well vſing naturall inſtructions, may at length come to faith in Chriſt: For theſe Sectaries muſt needes feigne many things here, and wantonly play with bold coniectures, and with vnconſtant raſhneſſe: For they muſt feigne that eyther Oracles were poured on that man from heauen; or that Angels were ſent to him; or ſome Prophet, lifted vp by the hayre, hath beene carried thither from ſome other place, that he might inſtruct that man in the Chriſtian faith: For where the Scripture is wanting, audacity muſt needes ſupply the place of the Scripture.

XIII. Finally, what is to bee thought of this ſufficient grace, may hence be iudged, in that the *Arminians* themſelues are not conſtant to themſelues, and they do ſo build it vp, that they pull it downe: For they which ſay, and doe maintaine with great force

force that God doth giue ſufficient grace to all men, doe afterward ſay that God is ready and prepared to giue it to all; as if he indeede were willing to giue it to all, but it was hindred by man that it was not done. Alſo, the ſame men teach, that no man is conuerted without ſpeciall grace, by which ſpeech they confeſſe that generall grace is not ſufficient. Finally, when they diuide that grace, into grace which is ſufficient mediately, and grace which is ſufficient immediately, they doe confeſſe that ſome grace is ſufficent mediately, which is vnſufficient immediately, and they make many degrees of ſufficient grace; which degrees how many, and what they are, none of them hath explained.

CHAP. XLI.

The Arguments whereby the Arminians *doe maintaine vniuerſall ſufficient Grace, are refuted.*

I. THE arguments of the *Arminians* for Vniuerſall, Sufficient, and Helpfull Grace, are almoſt the ſame with them, which they are wont to bring for the liberty of free-will in an vnregenerate man, which ſeeing they are aboundantly confuted, *Chapter* 34. there will be no great labour in examining ſome few, which they moſt frequently vſe, to proue ſufficient grace common to all men.

They maintaine it by that place of the Apoſtle, *Rom.* 1. 19. where Saint *Paul* doth thus ſpeake of the Gentiles: *That which may be knowne of God, is manifeſt in them, for God hath ſhewed it vnto them.*

Surely here is no mention of ſufficient grace, which the *Arminians* think to be ſupernaturall: For here the Apoſtle ſpeaketh of the light of nature, and of any ſort of the knowledge of God, by the creatures, which may be had without ſupernaturall grace; by which the Apoſtle doth not ſay, that man hath power of beleeuing in Chriſt, or that he can diſpoſe or prepare himſelfe to regeneration; but he onely ſaith, that the power, and that the deity of God was ſeene of them by the creation, that they might be inexcuſable. And they are inexcuſable, not becauſe they haue abuſed that grace which was mediately or immediately ſufficient to ſaluation, but becauſe they haue not vſed the light of nature as farre as they might; and haue endeauoured to choake that light engrafted in them.

II. They pretend the words of the ſame Apoſtle, *Chapter* 2.14 *The Gentiles which haue not the law, doe by nature the things contained in the law*: But neither can this place be drawne to ſtabliſh ſufficient grace, which theſe Sectaries will haue to be ſupernaturall: For it ſpeaketh onely of naturall impreſſions of equity and goodneſſe, and of outward actions that are ciuilly honeſt, which are done by the guidance of nature; for Saint *Paul* doth here make no mention of grace. Furthermore, thoſe things contained in the law, may be done by him who doth violate and breake the law: for in the externall worke, he may doe the things commanded by the law, and yet not doe them after that manner, and to that end which the law doth require; *that is*, with faith, and to the glory of God.

III. That

III. That which they obiect out of the fourteenth *Chapter* of the *Acts*, *Verse* 17. is nothing to the matter, where Saint *Paul* doth thus speake of the heathen people; *Neuertheleſſe he left not himſelf without witneſſe*: They do falſely thinke, that this witneſſe was ſome ſufficient ſauing and ſupernaturall grace, and the law naturally engrauen in their hearts, which ſhould be a Schoole-maſter to Chriſt: For the Apoſtle in the following words, doth explaine what manner of teſtimony this is; ſaying, that God gaue them raine from heauen, and fruitfull ſeaſons, and filled their hearts with foode and gladneſſe; no mention of ſupernaturall grace: And I deny that the law written or printed on the heart, can be a Schoole-maſter to Chriſt, to thoſe who are altogether ignorãt of Chriſt, for the law doth not lead vs to a thing vnknowne; but after that the grace of Chriſt is offered by the Goſpel, the law, by threats and terrours, doth compell to the embracing of it, that what we cannot attaine to in the law, we might finde in Chriſt: Therefore the morall Law might bee to the Iſraelites, a Schoole-maſter to Chriſt, becauſe Chriſt was ſhadowed to them by the ceremoniall law, and was foreſhewed by Propheſies.

IV. And in what ſenſe that of *Eſay*, *Chapt.* 5. 4. *What was more to be done to my vineyard, that I haue not done?* ought to be taken, wee haue taught in the thirty ſeuenth *Chapter*. Surely, nothing can be pulled out of this place for ſufficient grace, which is common euen to them to whom the word of God was neuer preached; ſeeing that by this vineyard, the Iewes were vnderſtood, to whom the Word of God was preached, and the meanes to ſaluation were abundantly

ſupplyed. Nor doth *Eſay* ſpeake of the grace which is giuen to particular men, but that which is giuen to a whole Nation, taken together: and that the meanes which *Eſay* doth number vp are externall, and not internall, doth appeare by the ſame place, where God is compared to a Vine-dreſſer, which planted a Vineyard in a fruitfull ſoyle, he made a trench about it, he ſet vp a hedge, and built a Wine-preſſe, and a Tower; but he doth not infuſe the growth and vitall iuyce, nor doth ſend the ſunne, and the ſeaſonable raine: God therefore ſaith, that he outwardly ſupplied whatſoeuer things could be adminiſtred to conuerſion; for man ought to bring inward diſpoſitions of his owne: Neither is God bound to reſtore to man theſe diſpoſitions which he loſt by his owne fault. Indeede, God in that place ſaith, that *he looked for grapes, and beheld wilde grapes*: But this expectation is attributed to God, after the manner of men: God is ſaid to expect ſomething from man, when he doth require ſomething from him; and when he doth deferre the puniſhment, if at any time due fruits are not brought forth, and doth not preſently with the Axe cut vp by the roote the vnfruitfull fig-tree: as Chriſt teacheth, *Luke* 13. *verſ.* 7. 8. *&* 9.

V. They doe often reckon vp that old and worne out argument: *To him that hath, it ſhal be giuen, Mat.* 25. 29. By which words, they ſay, Chriſt doth inſinuate, that God wil beſtow greater grace vpon him, who hath well vſed the light of nature: Thus they lay the Scripture on a racke, that they may wreſt any thing from it, whereunto it is vnwilling. Chriſt doth there bring the parable of the Talents, and ſaith, that the talent

talent which the wicked ſeruant had hid, was taken from him, and giuen to the ſeruant who had encreaſed his Maſters eſtate, by doubling the fiue talents: *For* (ſaith he) *to him that hath ſhall be giuen, and he ſhal haue abundance; but from him that hath not ſhal be taken away, euen that which he hath.* By the talents, are the gifts of God vnderſtood, & eſpecially the knowledge of God by the Goſpell; which knowledge hee is ſaid to hide, who doth detaine the truth in vnrighteouſneſſe, and doth keepe in the knowne truth: This talent therefore cannot be that ſufficient grace, which doth happen to infidels and vnregenerate perſons; but that grace which God doth beſtow on his domeſticall ſeruants: Neither by him *that hath*, is vnderſtood a man in his meere naturals, or ſome heathen man furniſhed with ſufficient grace, but a man furniſhed with the knowledge of the Goſpel, which is giuen to one for that end, that by edifying his neighbour he might ſpread the knowledge farre abroad, and, like mony put out to vſe, it might be encreaſed with daily additions.

VI. *Arnoldus, pag.* 368. hath theſe words; *It is conuenient to the iuſtice and goodneſſe of God that he ſhould giue, or be prepared to giue meanes neceſſary to faith, to all them for whom he gaue Chriſt to death, and of whom he requireth faith; ſo that on his part nothing hindreth that all men ſhould not come to faith.* Now we anſwer, that God doth not require from all men faith on Chriſt, but onely from them to whom the Goſpell is preached; and hee is not bound to giue meanes neceſſary to faith, to all them to whom the Goſpell is preached, becauſe man loſt thoſe meanes by his owne

fault: For God requiring of man what hee oweth, is not bound to reſtore to man the power of fulfilling that which hee commandeth, ſeeing that man loſt theſe powers by his owne fault. Indeede, the anger of God doth remaine on vnbeleeuers, as *Arnoldus* addeth, but there is no man that would not be incredulous, if God ſhould not change his heart by the ſpirit of regeneration. Surely *Arnoldus*, doth coine a new Goſpell, while hee doth thinke that any one may beleeue the Goſpell, without the ſpirit of regeneration.

CHAP. XLII.

The conſent of the Arminians *with the* Semipelagians, *is declared.*

SAint *Auſtin* writ bookes againſt *Pelagius*, *Celeſtius*, and *Iulian*, wherein hee maintained the ſound faith, concerning Originall ſinne, Predeſtnation, Grace, Free-will, and Election, according to the purpoſe of God. *Pelagianiſme* being ſhaken by his Arguments, taken out of the holy Scripture, as it were with moſt ſtrong battering Rammes, and at length being ouerthrowne, neuer after lifted vp the head: Therefore next to God, wee are indebted to the induſtry and wit of ſo great a man, that this deadly plague was driuen from the bowels of the Church.

But Sathan being ſhaken off by his labour and diligence, deuiſed other practiſes, by which hee doth ſo fight for grace, that he doth ſecretly fight againſt it: For there were not wanting men in diuers places, eſpecially

eſpeciall in *Aquitania*, and in the region of *Meſſilia*, who although they profeſſed themſelues to differ from *Pelagius*, yet they carped at the writtings of S. *Auſtin*, & do thus inueigh againſt his doctrine of abſolute Election: That by it mens conſciences are made ſluggiſh, that they might ſleep in vices; by it the raines are looſened to all wickednesſe; by it men are driuen headlong to deſperation. That Precepts, Exhortations, and threats, are needeleſſe, if the number of the elect be determined by the purpoſe of God, or if by the immutable decree of God ſome men are elected to faith and ſaluation, and ſome are appointed to damnation. Finally, free-will is tyed by the bands of neceſſitie, in as much as they who are ſo elected, cannot but perſeuere. They thought therfore that the middle way betweene *Pelagius* and Saint *Auſtin*, was to be gone in. For they taught that the ſin of *Adam* flowed into his poſteritie: That mans nature was corrupt, aud that by the powers of nature he could not come to ſaluation: But they taught that the grace which ſhould cure nature, is preſent with all men; and that all men, either by the naturall law, or by the written law, or by the Goſpell, are ſo called, that it is free for euery man to embrace or refuſe the offered grace, to beleeue, or not to beleeue: For they ſay, that Chriſt obtained reconciliation for all men; and that God from eternity elected thoſe whom he foreſaw would beleeue in Chriſt, and perſeuere in the faith: And therefore that the number of the elect is not determined by the decree of God; but that our election is then certaine, when the courſe of our life is meaſured out.

Theſe are they who are commonly called *Semipelagians*: differing from *Pelagius* in this, that they acknowledge nature to be depraued with Originall ſinne, and that they diſtinguiſh nature from grace; but yet by a ſecret agreement, they doe fauour *Pelagius*; becauſe they will haue nature ſo to be a diuerſe thing from grace, that yet they will haue grace equally to extend it ſelfe as farre as nature: Alſo they make ſuch a grace, the vſe whereof doth depend vpon free-will.

Hee that would throughly know the meaning of theſe men, let him reade the Epiſtle of *Proſper* to Saint *Auſtin*, inſerted into the Seuenth Tome of the workes of Saint *Auſtin*, moſt worthy to be read with care: For he, being a very great admirer of Saint *Auſtin*, and being for this cauſe accuſed by theſe *Semipelagians*, he requireth the helpe of Saint *Auſtin*, and doth deſire to be furniſhed with arguments, whereby hee might defend himſelfe againſt them. Surely, there you ſhall plainely know the *Arminian* vaine, and you ſhall ſee *Arminianiſme* graphically and liuely painted out: And, but that the title of the Epiſtle, and the Epiſtle it ſelfe, did teſtifie, both the Author and the age, you would ſweare, it were the Epiſtle of one, who being prouoked by the *Arminians*, and being ill entreated, doth implore the helpe of one more learned. That now it cannot be a doubt, out of what puddles they haue drawne their opinions, and which of the ancient Heretiques they haue propounded to themſelues to imitate; I ſhall not much ſtay the haſtening Reader, if I lay downe the words of the *Semipelagians* themſelues, as they are recited by *Proſper* himſelfe.

This

This is (ſaith Proſper) *their declaration and profeſtion, that euery man ſinned when* Adam *ſinned, and that no man is ſaued in regeneration, by his owne workes, but by the grace of God, and yet that the propitiation which is in the Sacrament of the bloud of Chriſt, is propounded to all men without exception, that whoſoeuer will come to faith and baptiſme may be ſaued; and that God fore-knew before the making of the world, who were to beleeue, & who would continue in that faith, which afterwards ſhould be helped by the grace of God: And that hee Predeſtinated thoſe to his kingdome, whom he hauing freely called, hee fore-ſaw would be worthy of Electiõ, & would depart out of this life with a good end: And therfore that euery man is admoniſhed by the ordinances of God to beleeue, and to work that no man might deſpaire of obtaining eternal life ſeeing that the reward is prepared for voluntary deuotion. But this purpoſe of the calling of God, by which the difference of them that are to be elected, & of them that are to be reiected, is ſaid to haue bin made, either before the beginning of the world, or in the very creation of mankind, that according to the pleaſure of the creator, ſome ſhould be created veſſels of honour, others veſſels of diſhonour, this* (they ſay) *doth both take away from them that are fallen the care of riſing againe, and alſo doth yeeld occaſion of ſluggiſh drowſineſſe to the Saints, becauſe on eyther ſide labour is ſuperfluous, if neither he that is reiected, can by any induſtry and diligence enter, nor he that is elected, can by any negligence fal away: For after whatſoeuer manner they ſhall behaue themſelues, nothing can happen to them, but what God hath determined; and vnder an vncertaine hope, the courſe cannot be conſtant, ſeeing that the intention of him that doth endeauour is vaine, if*

the

the Election of him that predeſtinateth hath appointed another thing: Therfore all induſtry is removed, & all vertues are taken away, if the appointment of God do preuent the will of man; and a kinde of fatall neceſsitie is brought in, vnder this name of predeſtination. Theſe were the words of the *Semipelagians*, altogether like *Arminianiſme*, and of the ſame ſtampe.

Let thoſe things alſo which follow be pondered and conſidered of: *They determine, that to this gift of ſaluation, all men vniuerſally are called, either by the naturall law, or by the written law, or by the preaching of the Goſpel, that both they that wil, might be made the ſonnes of God, and that they might be inexcuſable who wil not be faithful; becauſe herein is the iuſtice of God, that they who will not beleeue ſhould periſh; and his goodneſſe appeareth herein, that he will put backe no man from life, but indifferently would all men to be ſaued, and to come to the knowledge of the truth: And that our Lord Ieſus Chriſt dyed for all mankinde; and that no man at all is excepted from the redemption of his bloud, although hee paſſe through his whole life in a farre other opinion.* And a little after; *They doe not conſent, that the predeſtinated number of the elect, can neither be encreaſed nor diminiſhed, leſt the incitations of them that exhort men, ſhould haue no place with infidels, and thoſe that neglect predeſtination, &c. They haue receiued the election of God, according to fore-knowledge*, to wit, *that therefore God hath made ſome men veſſels of honour, and ſome veſſels of diſhonour, becauſe he fore ſaw the faith of euery one.* Truely this is meere *Arminianiſme*, but that the *Arminians* doe clothe their opinions more gloriouſly, and doe paint them with exquiſite colours, and doe more

more ſparingly vſe the the word Merit, which not only the *Semipelagians*, but alſo the *Orthodoxe* writers (but in another ſenſe than the Papiſts at this day doe) did often vſe. Finally they doe, as they doe who ſet before their gueſts old and reiected dainties, by putting to them new ſawce.

To this Epiſtle is added another of the ſame argument, of *Hilarius* Biſhop of *Areles*, to Saint *Auſtin*, where he doth attribute theſe things to the *Semipelagians*: *God in his fore-knowledge doth elect faith, that whom he fore-knew would beleeue, him he elected, to whom he would giue the holy Ghoſt, that by working good, they might obtaine eternall life. This fore-knowledge they thus vnderſtand*, to wit, *that men are ſaid to be fore-knowne for faith which is to follow, and that ſuch a perſeuerance is giuen to no man, from which he is not ſuffered to ſwerue, but that he may fall from it, and be weakened by his owne will. Whatſoeuer is giuen to thoſe that are predeſtinated, they contend, that they may looſe it, or keepe it, according to their owne will. Which then were falſe if they did thinke it true that ſome men haue bin made partakers of that preſeruerance that they could not but perſeuere: Thence it is that they will not admit of this, that they ſhould allow, that the number of them that are predeſtinated, and the number of them that are reiected is determined.* Theſe are they whoſe authority was more to *Arminius*, than the authority of Saint *Auſtin*, yea, than of Saint *Paul* himſelfe. For they haue liberally and manifeſtly borrowed all their opinions from the *Semipelagians*.

CHAP.

Chap. XLIII.

The opinion of the Arminians, *of the manner of the operation of Grace, and of that power which they call vnresistable. Also of moral perswasion. And of the power and act of beleeuing.*

WHat the secret motions of the holy Ghost are, what the efficacy of it is, by what degrees it doth further regeneration, what impediments are cast in the way by man, what is the conflict of the flesh with the spirit, and the strife of the new man with the old, who, as another *Esau*, doth at length shake off the yoake, and doth hinder the worke of God as much as it can, I thinke cannot be throughly knowne by any, nor can that little which we know by experience, be explained in fit words. Surely Christ, *Iohn* 3. doth rightly compare the spirit, the author of regeneration, to the winde which *bloweth where it listeth, and whose sound is heard, but men know not whence it commeth, nor whither it goeth*: It is a thing therefore whose experience is rather to be wished than the efficacy of it to be explained. There are many who while they peere into the nature of the operation of the holy Spirit, are themselues led by a reprobate spirit: And while they discourse concerning the efficacy of the spirit of peace, they themselues being prone to discord, and puft vp with pride, doe sufficiently bewray that they are led by that spirit which doth effectually worke in the sonnes of rebellion, *Ephes.* 2.

These things although they be thus, and that it be

be ſafer to follow God calling, than to enquire by what power he doth call and draw vs, yet the obſtinate raſhneſſe of thoſe men, with whom we haue to doe, compelleth vs to deſcend to theſe things: For theſe innouators haue drawne out of the puddles of the Spaniſh Ieſuites, I know not what words of reſiſtability and vnreſiſtability, with which they entangle mens wits; The ſcope whereof is to furniſh the will of man, with powers wherewith he may reſiſt the Holy Ghoſt, with how great efficacy ſoeuer hee ſhould worke in mens hearts, that by this meanes man might owe his conuerſion to his owne ſtrength and power, and the confidence of our ſaluation reſting on a weake ſupporter, might ſtagger and fall into deſperation. *Collat. Hag. p. 304.*

The words of *Arnoldus* againſt *Tilenus*, are direct, *pag. 125. We deny that the difference of Grace calling, is not placed as much in the free-will of men, as in the will of God*: And they all affirme, with one mouth, that God doth not abſolutely will that this or that man ſhould beleeue, but that hee indeede doth giue ſufficient grace and power of beleeuing, which man may vſe or not vſe, according to his owne free-will: And that grace, and the power of the holy Ghoſt working in the heart, is reſiſtable, euen in the moſt holy men, and in the elect, and that the finall effect thereof may be hindred by man: Whence they gather, that thoſe who are elected, may be reprobated. Indeede (ſay they) the power of beleeuing is giuen vnreſiſtably; and the vnderſtanding is ſo inſtructed in knowledge, and the affections ſtirred vp, that it cannot be reſiſted; but they contend, that the act of beleeuing

Negat propoſitum Dei decreto omnes eſſe abſolute hunc vel illum conuerti. Armin. in Perk. 199. falſum eſſe Deum ſimpliciter & abſolute velle vt aliquos credant & perſeuerent, &c. Queſt. Artic. Remonſt. in Collat. Hag. modus operandi gratiæ non eſt reſiſtibilis.

beleeuing it ſelfe is giuen reſiſtably, and that it is in the power of free-will to vſe grace or not to vſe it, to beleeue or not to beleeue: For they doe not thinke that the liberty of free-wil can ſtand, vnleſſe he that is elected may finally reſiſt grace, and ſo be reprobated. *Arnoldus* againſt *Bogermannus*, *pag.* 263. and 274. *All the operations of grace being granted, which God doth vſe to the working of conuerſion in vs, yet conuerſion it ſelf doth ſo remaine free in our power, that we may not be conuerted*, that is, *we may cõuert, or not conuert our ſelues*. For they teach, that the effect of grace doth depend on mans free-will, and that free-will is a part-cauſe of our conuerſion; in ſo much, that *Greuinchouius* againſt *Ames*, is bold to write theſe things: *You will ſay that in this manner of operation, God doth on a ſort depend on the will of man: I grant it, as concerning the act of free determination.* Truely this is to diſgrace God, and to make him ſubiect to mans free-will: Nor doe they doubt to ſay, that God ſeriouſly deſiring that this or that man ſhould be ſaued, is diſappointed of his wiſh and deſire, and that therefore he doth grieue, & beare it heauily, and doth not doe that which he had ſworne he would doe, as before we haue proued: Euen with theſe ſhores doe theſe good men vnderproppe Chriſtian faith, being about to fall.

Greuinch *p.* 198. & 204. & 208 & 297.

And the manner whereby the grace of God, and his Spirit doth worke in vs, they determine to be this: They ſay that the vnderſtanding of man is vnreſiſtably enlightned, & that his affections are vnreſiſtably ſtirred vp, but the aſſent of the will doth remaine free. The ſame men thinke, that God doth vnreſiſtably giue to man the power of beleeuing, & of conuerting himſelfe,

Collat. Hag. p. 272. *Illuminationem intellectus fieri per vim irreſiſtibilem in confeſſo eſt. In Wadach p.* 96.

himſelfe, but the act it ſelfe of beleeuing and conuerting himſelfe, may be done, or hindred, by mans will; and that the feeling is vnreſiſtably giuen, but not the aſſent: For they ſay, that there is in the will an eſſentiall indifferency and indetermination, to receiue or refuſe grace, and as being put in an equall ballance, doth turne to neither part; for it loſt no ſpirituall gifts by the fall of *Adam*, becauſe it had not theſe gifts before the fall. The conferrers at the *Hage*, *pag.* 307. *Although it is to be determined, that the infuſion of abilities, is done by an vnreſiſtable power (that the matter become not infinite) yet it cannot come to paſſe that the act it ſelfe*, that is, *to beleeue and be conuerted, ſhould be wrought vnreſiſtably.*

And they doe plainely deny, that actuall faith, and the act of beleeuing is the gift of God: For although they doe ſometimes make ſhew of this, and doe thunder out with full mouthes that faith is from God; yet in the whole threed of their diſputation, they doe openly bewray that they are very farre from that opinion: For they deny that faith is infuſed by God into the hearts of men, but that God doth giue power & faculty of beleeuing; Nor doth God otherwiſe giue the act of beleeuing, than as the minde is indued with knowledge, and the affections being rayſed, doe put forward the will, which is not to giue faith, but to incite to faith: Yea, by their opinion, it is certaine that God doth not giue the power of beleeuing in Chriſt, but doth onely enlighten the mind that it may know Chriſt, and allure the appetites with a gentle perſwaſion: For he that doth onely ſhew the light, and exhort the traueller to goe, doth

not

not giue him power of going. These are the words of the *Arminian* conferrers at the *Hage*, p. 275. *We deny that faith is the gift of God, in respect of the actuall infusing of it into our hearts, but it is so called in respect of the power of comming to it.* This indeed is to vse no circumstance, but to speake it plainely enough. For, they say that God doth not infuse faith into our hearts, but that he doth giue the meanes to come to faith, which meanes we may vse, if we will, for this is in the power of free-will.

The same men, *pag.* 306. doe professe that they beleeue that the very act of beleeuing is from God, and yet a little after they doe retract what they had granted; for they doe ouerthrow all those places of Scripture, by which wee endeauour to proue that faith and the act of beleeuing, is from God. The men of our party, did proue this by the words of Christ, *Ioh.* 6. 65. *No man can come to me, vnlesse it be giuen him by the father.* The *Arminians* answer, that that place of *Iohn*, speaketh of nothing but of that faculty whereby one may beleeue, and therefore it doth not make to the purpose, in as much as it is to be proued that the very act of beleeuing is the gift of God. Would they haue it to be proued by vs, and to be euinced by argument, if they did beleeue it, and did seriously professe it? Surely, that their confession was dissembled, and therefore a little after they doe alter and reuoke it: In the same place they doe peruersly corrupt that famous place of S. *Paul*, *Ephes.* 2. *By grace ye are saued through faith, and that not of your selues, it is the gift of God.* In which place both saluation and faith, are called the gift of God. For they deny

deny that faith is there called the gift of God, but saluation. O your fidelity, ye Sectaries! What doth this concerne you, or why doe you so much feare lest faith should be called by the Apostle the gift of God? This indeed is a very great malignity, and an open confession, whereby they disclose that they thinke that faith is not the gift of God. With a like licentiousnesse doe they sport themselues, in depraying the words of the Apostle to *Timothy, Epist. 2. Chap. 2. v. 25. If God wil giue them repentance to the acknowledgement of the truth.* The men of our party brought this place, that they might proue conuersion and the act of repentance to be from God: But these Sectaries, as it were in a mockery doe, reiect this place, as that which speaketh of repentance, as of a thing that is vncertaine, and which may happen: Doubtlesse it doth not please the *Arminians*, that the act of conuersion is the gift of God. And although they say in ambiguous and deceitfull words, that repentance is the gift of God, yet they thinke that it can be proued by no place of Scripture; when yet the Scripture saith: *It is God which doth worke in vs effectually to will and to doe, Philip. 2.* And, that *it is giuen to vs to beleeue in Christ, Phil. 1.* Surely these words, to will, to doe, and to beleeue, doe note out the very act of willing and beleeuing, and not the power whereby we may be willing or not be willing, beleeue or not beleeue.

But they doe in no other thing more open their meaning, than while they deny that faith is infused into our hearts by God, but that onely men are stirred vp to faith, and allured with a gentle perswasion

not giue him power of going. Theſe are the words of the *Arminian* conferrers at the *Hage*, p. 275 *We deny that faith is the gift of God, in reſpect of the actuall infuſing of it into our hearts, but it is ſo called in reſpect of the power of comming to it.* This indeed is to vſe no circumſtance, but to ſpeake it plainely enough. For, they ſay that God doth not infuſe faith into our hearts, but that he doth giue the meanes to come to faith, which meanes we may vſe, if we will, for this is in the power of free-will.

The ſame men, *pag.* 306. doe profeſſe that they beleeue that the very act of beleeuing is from God, and yet a little after they doe retract what they had granted; for they doe ouerthrow all thoſe places of Scripture, by which wee endeauour to proue that faith and the act of beleeuing, is from God. The men of our party, did proue this by the words of Chriſt, *Ioh.* 6. 65. *No man can come to me, vnleſſe it be giuen him by the father.* The *Arminians* anſwer, that that place of *Iohn*, ſpeaketh of nothing but of that faculty whereby one may beleeue, and therefore it doth not make to the purpoſe, in as much as it is to be proued that the very act of beleeuing is the gift of God. Would they haue it to be proued by vs, and to be euinced by argument, if they did beleeue it, and did ſeriouſly profeſſe it? Surely, that their confeſſion was diſſembled, and therefore a little after they doe alter and reuoke it: In the ſame place they doe peruerſly corrupt that famous place of S. *Paul*, *Epheſ.* 2. *By grace ye are ſaued through faith, and that not of your ſelues, it is the gift of God.* In which place both ſaluation and faith, are called the gift of God. For they deny

deny that faith is there called the gift of God, but saluation. O your fidelity, ye Sectaries! What doth this concerne you, or why doe you so much feare lest faith should be called by the Apostle the gift of God? This indeed is a very great malignity, and an open confession, whereby they discloſe that they thinke that faith is not the gift of God. With a like licentiousnesse doe they sport themselues, in depraying the words of the Apostle to *Timothy, Epist. 2. Chap. 2. v. 25. If God wil giue them repentance to the acknowledgement of the truth.* The men of our party brought this place, that they might proue conuersion and the act of repentance to be from God: But these Sectaries, as it were in a mockery doe, reiect this place, as that which speaketh of repentance, as of a thing that is vncertaine, and which may happen: Doubtlesse it doth not please the *Arminians*, that the act of conuersion is the gift of God. And although they say in ambiguous and deceitfull words, that repentance is the gift of God, yet they thinke that it can be proued by no place of Scripture; when yet the Scripture saith: *It is God which doth worke in vs effectually to will and to doe, Philip. 2.* And, that *it is giuen to vs to beleeue in Christ, Phil. 1.* Surely these words, to will, to doe, and to beleeue, doe note out the very act of willing and beleeuing, and not the power whereby we may be willing or not be willing, beleeue or not beleeue.

But they doe in no other thing more open their meaning, than while they deny that faith is infused into our hearts by God, but that onely men are stirred vp to faith, and allured with a gentle perswasion

and inuitation, which they call morall and reſiſtable; after the ſame manner that a boy is drawne by an Apple offred him, or a hog by bran laid before him. If this be true, and if the efficacy of the holy Spirit doth no otherwiſe imprint faith than by perſwading, it is plaine that faith is not the gift of God: For hee that perſwadeth to beleeue, doth not giue faith, but doth perſwade. *Arminius* againſt *Perkins*, *Page* 57. hath theſe words: *That faith and repentance cannot be had but by the gift of God, is moſt plaine in the Scriptures. But the ſame Scripture, and the nature of the gift of either of them, doth moſt cleerely teach, that that gift is giuen by the manner of perſwaſion.* Theſe are things that cannot ſtand together, for nothing is giuen by the manner of perſwaſion: Hee that ſtirreth mee vp to running, doth thereby neyther giue mee the running it ſelf, nor the power of running. The ſame man, *pa.* 211. ſaith, *God hath determined to ſaue them that beleeue by his grace*, that is, *by a milde and ſweete perſwaſion, conuenient & agreeable to their free-will, not by an omnipotent action or motion, which they neither will nor can reſiſt, nor can be willing to reſiſt. Vorſtius, Paraſt. ad Piſcat. pag.* 4. ſaith: *what things God will haue vs to doe altogether freely and contingently, hee cannot deſire thoſe more powerfully or effectually than by the manner of of a wiſh or deſire.* Indeede the *Arminian* conferrers at the Hage, in the defence of their fourth Article, doe profeſſe that they will not define how God doth worke in vs, and that they will not breake into theſe ſecrets, yet the ſame men doe reſtraine all thoſe places of Scripture, which ſay that wee are drawne by God, and that God doth effectually and mightily worke

worke in vs, to a meere perſwaſion and an allurement, by the manner of an Obiect. And *Grevinchovius*, *pag.* 232. and 233. doth acknowledge no other, than a morall motion.

This is alſo among the decrees of the *Arminians*, that a man is quickned firſt by the miniſtery of the law, & afterward by the miniſtery of the Goſpel; for they thinke that there is a kinde of quickning, which is without faith in Chriſt; they alſo peece vpon it this guard, that no man is called outwardly who is not called inwardly, & that there is free-will in man to open to God knocking, or not to open. *Collat. Hag pag.* 283.

And although they thinke that there is no grace of God, which may not be reſiſted by man, yet they confeſſe, that God doth ſo certainely call ſome men, that they muſt infallibly follow; *to wit*, them whom he doth call in ſuch a congruent and agreeable time and manner, and with ſuch efficacy and meaſure of light, that they are moſt certainely conuerted. *Arminius* againſt *Perkins*, *Pag.* 67. doth ſay, that the inward perſwaſion of the holy Ghoſt is in all them, to whom the Word is preached: And that this perſwaſion is two-fold, one ſufficient, the other effectuall; as if that perſwaſion could be ſufficient, which is not of ſufficient efficacy. Hee proceedes: *Sufficient perſwaſion is that, whereby a man may will, and beleeue, and be conuerted, when it is vſed; effectuall perſwaſion is that, whereby he to whom it is applyed doth will, doth beleeue, and is conuerted.* For he thinketh, that he in whom the ſpirit of God doth not worke effectually, may yet beleeue and conuert himſelfe, although hee neuer be conuerted. He addeth; *The firſt of theſe perſwaſions is ap-*

plyed in the decree of prouidence, with a certaine and ſure fore-knowledge, that it ſhall be reiected by the free-will of man: The other is adminiſtred by the decree of predeſtination, with a certaine and ſure fore-knowledge, that hee to whom it is applied, ſhall both will, and beleeue, and be conuerted; becauſe it is ſo applyed, according as God knoweth it to be congruent & agreeable, for the perſwaſion and the conuerſion of him, on whom it is beſtowed. Hee hath the ſame words, *pa.* 245. As alſo *Arnoldus* againſt *Tilenus*, *pag.* 79. Finally, it is familiar to the *Arminians* to teach, that ſome men are called by God, after an incongruent manner, whereby they that are called doe neuer follow, although they are able to follow; and that ſome are called in a congruent manner and time, wherein they that are called doe certainely follow, and that by the decree of predeſtination, which cannot be deceiued. By which opinion, they vndoe againe that which they had begun, and doe manifeſtly ſtabliſh that vnreſiſtibility, which they impugne with all their forces.

This is rending and tearing of wits, and that torment wherewith theſe men, vnhappily witty men, do ſo torture both themſelues and others, that now, not onely the Schooles of the Low-countries are filled with the noiſe of the tearmes of vnreſiſtibility, of naturall neceſſity, and of morall perſwaſion, but alſo the Streetes, Barbers ſhops, and Tauernes. You may with leſſe labour, purge the Stable of *Angia*, then this venemous ſpaune of errours; whereof yet we haue examined a good part in the former Chapters: That which remaines ſhall, by the goodneſſe of God, hereafter be examined.

CHAP.

CHAP. XLIV.

The opinion of the Orthodoxe Church, concerning the conuerſion of man, and of the manner and certainty of conuerſion.

OUr opinion is not that which theſe Sectaries doe feiningly apply to vs, whom it troubleth, that wee doe not ſpeake abſurd and impious things, that a larger field might be opened to them of inueighing againſt vs.

The *Arminians* at the *Hage*, in the defence of their fourth Article, doe faſten theſe things vpon vs; *That God is willing to ſaue ſome men, whether their freewill aſſent, or not aſſent thereto.* This is a foule calumny: For whoſoeuer God doth ſaue, hee bendeth his will, that he might worke of his owne accord, and might obey God. The ſame men, *pag.* 268. doe ſo deale with vs, as if we taught, that faith is wrought in vs by God without vs, and as if wee taught that our wils were compelled, and wee drawne in our conuerſion, as blockes. Theſe things (according to their cuſtome) they attribute to vs, and that liberally enough: They change the genuine and proper ſtate of the queſtion, becauſe they know that our opinion cannot bee ouerthrowne, vnleſſe it be firſt changed.

Thus therefore we determine: That the election of God is inmutable, and thoſe that are written in the booke of life, cannot be put out, nor the decrees of God bee broken: Wherefore, whoſoeuer God hath elected to ſaluation, hee hath neceſſarily elected to

faith and repentance; in as much as without these there is no saluation. Whence it commeth to passe, that it is impossible but that the elect should obtaine faith, and be conuerted; which thing, seeing it is done in some sooner, and in some later, and that the workemen are called into the Lords Vine-yard at diuers houres of the day; yet it is certaine, that he was not elected, who hath not at the least beleeued in Christ, in the time of death. This is to vs the ground & foundation of truth, which can be ouerwhelmed by no Art, nor shaken with any force. Whosoeuer are called by the purpose of God, doe necessarily follow, least God should faile of his purpose: *And whosoeuer God hath predestinated, them hee called, and whom hee called, hee iustified, and whom hee iustified, he glorified, Rom.* 8.

If therefore it must needes bee, that all they that are elected, must come to faith in Christ, the foundation of this certainty, is not mans free will, but the will of God. For an immutable, and an eternall thing, cannot rest on a flitting and vnstable foundation. Yet we do not say, that man is drawn of God, by an vnresistable force; For that is an vnresistable force, which though you would resist, you cannot: For how can we be drawne by the vnresistable grace of God, seeing that this very thing, that wee will nor resist, but yeelde obedience to him of our owne accord, is the grace of God it selfe? So when all of vs desire to bee happy freely and yet necessarily, there is no man but he that is mad, will say that we are compelled to it by any vnresistable force: we doe not say that the elect, although they would resist the calling of God, yet

yet could not: but we ſay, that the elect doe at length certainely and infallibly, and of their owne accord, follow God calling, that the Election of God might be fulfilled: For this is the ſtate of the queſtion; *whether it may come to paſſe, that he who is elected, may neuer be conuerted, and may euen to the very end, reſiſt God calling, or may ſo reſiſt the grace of God, that he may finally fall from it.*

Neyther is there any neede, here carefully to diſpute, whether hee that is elected can reſiſt grace, ſeeing hee cannot reſiſt grace, and whether hee is vnwilling to that which hee willeth. Wee haue no leaſure to bee ſo acute: For it ſufficeth to the defence of the certainty of election, to determine that it is impoſſible, that he who is elected ſhould not be conuerted, and ſhould finally reſiſt. If wee get this granted, wee will eaſily ſuffer the *Arminians* to skirmiſh and flouriſh at leaſure, and to diſpute whether that may be done, that neuer hath beene done, nor neuer ſhall be done; and whether the tormentors could breake the thighes of our Sauiour, which were impoſſible to bee broken, becauſe the decree of God did hinder. Theſe are the wranglings of idle men, who make worke for themſelues, that they might procure moleſtation and trouble to others. The wils of men are after a maruailous & ſecret manner ſo turned by God, that it is impoſſible that man ſhould will to doe thoſe things, to the doing whereof their naturall powers haue ability: and although man may naturally reſiſt, yet it is impoſſible that hee ſhould will to reſiſt finally: And thoſe things may certainely and vnauoidably happen, which are done by men willing and

witting, and hauiug naturally power of resisting. Wee doe not therefore dispute of the powers of resisting grace, which wee finde by experience, to our owne losse, to be in the godly and faithfull: But we dispute of the impossibility of the euent, and we earnestly affirme, that it cannot be, that he who is elected, should finally resist, and by his incredulity striue against God to the end of his life.

And that those things which are done by men willingly without constraint, without naturall necessity, and without the impulsion of any externall cause forcing mans free-will, doe happen necessarily, and the prouidence of God so decreeing, the Scripture doth affirme, and experience doth witnesse: For the *Arminians* doe acknowledge, that the death of Christ was decreed by God, and that it could not be, but the decree of God must bee fulfilled; when yet that death hapned by the wickednesse of the Iewes, who were led to this naughty act of their owne accord. *Prou.* 21. God doth turne the hearts of Kings, and doth leade them whither hee will; euen as the conueyer doth guide the riuer, whither he pleaseth. God without constraint, did suddenly change the minde of *Esau*, *Gen.* 33. and of *Saul*, 1. *Sam.* 19. 23. and of the Egyptians, *Psal.* 105. 25. Which although they came to passe vnauoydably, yet they were done of their own accord, and not by an vnresistable force, but the liberty of mans free-will remaining vntouchit. And if this be true in wicked men, how much more in good and faithfull men? Are they drawne vnwillingly, to whom God doth giue a heart of flesh, for a stony heart? Or those to whom God promiseth

that

that he will cause that they shall walke in his wayes. *Ezech.* 36. 37.

And we would easily admit of the words *resistability* and *vnresistability*, although they are rude and vnhandsome, if they were not wrested otherwise than to that which they signifie: For they call that resistable which may bee hindred, auerted and ouercome; when yet it is one thing to resist, and another thing to ouercome. Vnresistable force is that which cannot be oppugned nor resisted, and not that which cannot bee ouercome; resistance noteth out the fight, not the victory: For no man (as I know of) hath euer denyed, that the efficacy of the spirit may bee resisted by man: Nor is there any one, in whose mind pietie is so deepely seated, who doth not feele an inward wrestling, and is often distracted with contrary desires: But that he that is elected may so resist grace, that hee may neuer admit it, or being once admitted, hee may altogether and finally shake it off, there can nothing more be done to abolish the decrees of God: for we do not place the inuincible power of that faith which God doth giue to his elect, in the decree of faith, and in the perfection and strength of that vertue; but in the certaine and sure helpe of God, which hee doth supply to his elect, according to his purpose: For there is no faith so well growne, or so well strengthened, which would not faile, if God shall neuer so little withdraw his aide; euen as the child of two years old, at the first taking of his steps, is held vp by the hand of his father; although the childe be fearefull, yet certainly he shall not fall, because his father doth strongly hold him vp. And if God doth sometimes suffer

his

his elect to stumble and fall, he doth forthwith raise them vp: Whence it comes to passe, that they are made more wary, and doe more acknowledge the care of God ouer them, and by their very fall, doe gather strength; euen as when the parts of a broken bone doe so grow together againe, and are couered with a hard skin, that that part which was broken, is growne stronger than it was before. Also if our faith bee weake, but yet serious and wrestling with doubtings, our bountifull Father doth helpe our infirmities, and doth not breake the bruised reede. For as they that were bleare eyed, and blinde of one eye, beholding the brasen Serpent, were no lesse healed, than they that had both their eyes, and did see cleerely; because they were not healed by the power of their seeing faculty, nor by the cleerenesse of their eyes, but by the diuine power which God did exercise by this image of the Serpent: So wee are not saued by the merit of the perfection of our faith, but by the bounty of God in Christ our Redeemer.

But what and how great that soule-bending and perswading power of the holy Ghost, working in the hearts of the elect is, and by what meanes, occasions, and degrees hee doth further his worke, they themselues cannot expresse who doe feele it: Euen as the Woman with childe, doth not know after what manner the liuing fruite is formed and doth encrease: But that the power of the holy Ghost is very great, the Scripture doth witnesse, as hereafter shall be proued.

But how great soeuer this efficacy is, yet God doth

doth not draw vs as logs, but as men. Hee doth draw vs being vnwilling, that wee might bee willing; hee doth follow vs being willing, that we might not will in vaine: And when, of being vnwilling, hee doth make vs willing, he doth not onely not take away the liberty of the will, but he also restoreth it, because to serue God willingly and with ioy, is liberty. And he doth so further the increases of faith & regeneration, that for the most part wee doe not perceiue that wee doe grow, but after some space of time, we know that we haue growne: Euen as wee doe not see plants as they grow, but wee see they haue growne. The word of the Gospell receiued into the eare, and conceiued in the heart, is the ordinary manner whereby God doth affect mens hearts, and doth begin, and further regeneration, he inspiring into it hidden powers towards them whom hee decreed to saue. Therefore it is called by Saint *Peter*, the incorruptible seed, 1. *Pet.* 1. By Saint *Paul*, the power of God to saluation, *Rom.* 1. By the Apostle to the *Hebrewes*, *Chapt.* 4. and in the beginning of the *Reuelation*, a two edged and sharpe sword. By *Ieremy*, *Chap.* 23. *v.* 29. fire, and a hammer breaking the rocke, because it breaketh the hardnesse of our hearts, and doth leade our captiued cogitations to the obedience of Christ, 2. *Cor.* 10. 5. The sparkes of which new life, fallen from heauen into our hearts, the Spirit of God doth stirre vp, and further as it were with bellowes, & doth draw out groanes that cannot be vttered, striking, & wounding the heart with secret prickes, enlightning the minde, gouerning the appetites, bending the will, which (whether *Arminius* will or no) must also bee framed

againe,

againe, and as a crooked piece of wood, be bowed to the contrary part, because it is not equally inclined to good and euill (as these Sectaries would haue it) but doth wholly leane and incline to euill in men vnregenerate.

This change, seeing it cannot bee made but by contrary habits, it must needes bee, that in stead of those vices which are naturally engrafted, the contrary habits of faith, hope, charity, humility, patience, &c. should succeed: Which habits are not obtayned by vse and by actions, as the *Arminians* thinke, pag. 165. against the *Welchrians*, but are imprinted, and infused by the Spirit of God, who doth stirre vp holy actions and motions, which doe strengthen faith and charity, and increase it by exercise: For man, helped by the spirit of God, doth not giue himselfe faith or charity, or obtaine them by exercise and industry, but they are giuen by God, and are nourished and increased by voluntary and spontaneus actions, inspired by God.

Per spiritum sancti operationem vires hominis dantur ad eliciendos actus conuersionis concomitante porro spiritu creato & bene agit homo: crebris fidei charitatis patientiæ actibus habitum spei, fidei, &c. sibi comparat.

And that the will is rather the seate of vertues, than the sensitiue appetites, reason it selfe doth proue: For it is more like that the reasonable appetite, which is peculiar to man, is adorned with vertues, rather than the appetite, which is common to vs with beasts, which if it were the seate of the vertues, of righteousnesse, holinesse, and charity, the sensitiue faculty ceasing after death, vertue also would cease, and the will of the separated soule, would be altogether voide of righteousnesse and holinesse: And if any one doth suppose that the appetites may bee called iust subiectiuely, and that they are the subiect of righteous-

ouſneſſe and holineſſe, becauſe they obey the minde enlightned by God, there is no cauſe why the will, freely ſubiecting it ſelfe to that perſwaſion, ought not alſo after the ſame manner, be called iuſt and holy, and the ſubiect of righteouſneſſe and holineſſe. And ſeeing that the rectified will of a wiſe and pious man is wont to rule ouer the affections, and to compell them into the compaſſe; who doth not ſee, that vertue is rather in that part, which being rectified, doth rule ouer the affections, than in the affections, which doe for the moſt part ſlackly obey this holy command? I confeſſe indeed that Chriſtian vertues doe in ſome part pertaine to the ſenſitiue appetites; But after the ſame manner that the art of training vp a horſe, which doth properly reſide in the horſe man, doth in ſome part belong to the horſe, whom the induſtry of the rider hath broake to the circuits and compaſſe, and hath taught to moue himſelfe with an ordered motion. Could there be no more commodious meanes inuented of maintaining the liberty of the will of man, than by depriuing it of all vertue? Surely the *Arminians* ſhew themſelues ſtout patrons of the liberty of free-will, if they ſpoyle the will of vertues, that it might be free, and doe ſhake off the bonds of holy habits from the will, leſt it ſhould be too much bound. For as they teach that the will, before the fall, was not indued with ſpirituall gifts, leſt it ſhould be thought by the fall to be defiled with vices, and leſt contrary vices, and a naturall deprauation ſhould be thought to haue ſucceeded in the place of thoſe ſpirituall gifts which were loſt: ſo they alſo deny that the habits of faith and charity, &c. are infuſed

into

into the will by God, leſt the will being changed by that infuſion ſhould loſe the power of finally reſiſting the holy Ghoſt. For they thinke that iniury is done to the will, if the liberty of caſting it ſelf headlong into hell be taken away; which ſurely is an vnhappy liberty, and for the defence whereof theſe Sectaries ought not to apply themſelues with all their ſtrength, as if it ſtood vs ſo much vpon, ſo to bee free, that we might reſiſt God to the end, and deſtroy our ſelues: Neither was this a fit cauſe of making the will ſuch a ſilly and ſingle thing, naturally indued neither with vices nor vertues, but a thing that may be turned and winded euery way, and like the prime and firſt matter, capable of euery impreſſion; ſeeing that on the contrary, the will of man is naturally euill, and euen incorporated in vices, as we haue abundantly proued, *Chap.* 33. and men according to their will, eſpecially, are either good or euill.

We determine therefore, that Chriſtian vertues are not obtained by vſe and induſtry, but are infuſed by God into the minde, and into the will; who doth not only giue power of beleeuing, but alſo to beleeue in Chriſt it ſelfe, and doth worke in vs actuall faith: As he who by his certaine and abſolute purpoſe hath decreed to giue faith to them whom hee decreed to ſaue, whereby they might bee ſaued: The effect of which grace we determine doth not depend on mans free-will, and that it is not in our power to beleeue, and to bee conuerted if wee will, ſeeing that on the contrary, God giueth to the elect, that they might will to be conuerted, & to beleeue, giuing them both to will, and to do, according to his good pleaſure.

CHAP.

Chap. XLV.

The queſtion of morall perſwaſion is ſifted and diſcuſſed, and whether euery perſwaſion may be reſiſted.

THE *Arminians* determinine that the efficacy of the Spirit of God, working in our hearts, is in a morall perſwaſion: For they deny that thoſe habits of Faith, Hope, and Charity, are infuſed into mens hearts by God, leſt the liberty of free-will ſhould bee violated, and leſt conuerſion ſhould be made by an vnreſiſtable and vnauoidable neceſſity, but are rather by a gentle inuitation, which man may either reſiſt or obey.

This their opinion doth reſt on this falſe principle, that there is no perſwaſion which may not be ſo reſiſted that the effect thereof may at length bee hindred. We contend, that this principle is falſe: For there is a perſwaſion ſo effectuall, that it doth neceſſarily draw a man to aſſent; which although thou maiſt reſiſt, if thou wouldſt, yet thou canſt not be willing. If one, in a ſcorching drought, ſhould offer ſweete and wholſome drinke to him that is a thirſt, and ſhould, with a friendly perſwaſion inuite him to drinke, and ſhould diſſwade and hinder nothing on the contrary, I ſay that it cannot be, but that hee who is thirſty ſhould take the drinke offered him. A man hath fallen into the hands of enemies, who loade him with chaines, and caſt him into priſon, and bring him neere the puniſhment: Now, if one ſhould enter the ſame priſon, who ſhould looſen the chaines, open the gate, and

and ſhew him a ſure way of eſcape, and ſhould exhort him that he ſhould flie, and free himſelfe from the preſent danger, I doe not thinke that ſuch a man could obtain of himſelf, that he ſhould not obey ſuch perſwaſion: And if in humane things there are many ſuch like perſwaſions, which you cannot be willing to reſiſt: how much leſſe can that perſwaſion be reſiſted, when to the euidence and certainty of the perſwaſion, and to the excellency of thoſe heauenly good things which the Goſpell doth offer to vs, and to the knowledge of the preſent danger, the diuine power hath alſo comne, and that heart-turning might of the holy Ghoſt, whoſe efficacy cannot be explained? Surely there is a certaine perſwaſiue neceſſity, and a perſwaſion more mighty than any command, which doth ſo bend thoſe that are willing, that they would rather endure any thing than not to will what they deſire.

Reaſon it ſelfe doth adde credit to theſe things, and the nature of mans will, in which it is engrafted, to moue it ſelfe to the preſcript and perſwaſion of the minde, vnleſſe when the indocible affections doe reſiſt reaſon. But as often as reaſon doth conſpire and agree with the affections, it is impoſſible but the will ſhould moue it ſelfe thither whither the minde doth perſwade it, and the appetites doe incite it; for what ſhould call it away, ſeeing it can be moued with no other impulſion?

Nor is it any doubt that God, who doth throughly know our ſoules, and the moſt fit occaſions, by which the ſoule being apprehended, cannot reſiſt him calling, & doth know in what part it is more flexible,

ſhould

ſhould not be able ſo to enlighten the minde, and imprint on the fancy (which hath the naturall command ouer the appetites) ſo cleere an image, ſo terrifie the conſcience, by the propounding of puniſhments, ſo ſtirre it vp, by laying before it the eternall rewards, ſo gently inuite, and ſo fitly perſwade, that preſently all reſiſtance ſhould ceaſe, and all contrariety fall to the ground.

Wherefore *Arnoldus* againſt *Tilenus*, *pag.* 251. ſpake inconſiderately, when hee ſaid that the liberty of the will conſiſted in this, that all things which are required to an action being granted, and being preſent, the will might ſuſpend and ſtoppe the action. He ought to haue ſaid, that the liberty of the will conſiſteth in this, that it doth with a free and ſpontaneus motion, apply it ſelf to thoſe things which the vnderſtanding and the appetites doe perſwade, or if the appetites doe diſagree with reaſon, and diuers obiects are propounded, that the will may, by a free election, moue it ſelfe to what part it will. Let the ſoules which doe enioy the ſight of God in heauen be for an example; to whom all things are fully ſupplied, which are required to ſtirre vp the will to loue God, yet their will cannot ſuſpend that action, nor forbid and auert that act of loue, wherewith they loue God: Neither can it be ſaid (although it maketh little to the preſent matter) that the cauſe why they cannot hate God is, becauſe occaſions of hatred, and incitations to ſinne are wanting: For the Angels before the fall had no greater occaſion. The ſame occaſions of ſinning which ouerthrew the Angels, were neuer wanting. The too much admiration, and

too great loue of themſelues, and by it a more ſlacke contemplation, and a more backward loue of God, carried thoſe moſt excellent creatures headlong, and ſtirred them vp to rebellion.

The will indeede is affected to two or more things, and betweene two propounded obiects doth freely chooſe, vnleſſe when the laſt and beſt end is deſired: But it doth often ſo ſtrongly apply it ſelfe to ſome one thing, that it cannot reſiſt it ſelfe. And if the efficacy of the holy Ghoſt, turning the heart, working in the elect, ſhall alſo come to it, which doth ſo draw and grouerne the raines of the affections, that it may bend and turne the will following of its own accord, what maruaile is it, if ſuch a rider cannot be finally ſhaken off, although the appetites doe ſo much reſiſt, and doe hardly giue ouer that rule and command which beſides right and equity they haue ſeazed on?

All theſe things pertaine thither, that we may teach, that the euent of conuerſion is not thereby vncertain, or (as theſe innouators ſpeake) reſiſtable, although God ſhould moue the [illegible] by a morall perſwaſion, and ſhould allure the will by a congruent and meere inuitation.

But yet whoſoeuer ſhall heare the Scripture, or ſhall deſcend to examples and to experience, ſhal finde that the efficacy of the holy Ghoſt, working in mens hearts, ought not to be reſtrained to morall perſwaſion: For it is a hard thing to conceiue in ones minde, what perſwaſion God vſed in the conuerſion of Saint *Paul*, who was caſt downe, as it were with lightning, and whoſe ſtubbornneſſe, kicking againſt the pricks, was broken.

The

The ſame may be ſaid of the Theefe, into whom in the midſt of torments, and in the very agony of death; God did infuſe faith after an vnutterable manner: For what? Doe theſe Sectaries thinke, that he obtained faith by vſe, and by the frequent actions of pietie? Surely that cannot be ſaid, ſeeing that in one moment he came from the height of incredulitie, and from moſt deſperately wicked manners, to a moſt ſtrong faith. Was he inuited by a gentle perſwaſion? No ſurely: For whatſoeuer things were preſent before him, were ſo many diſſwaſions, and they ſo powerfull, that the faith of the Apoſtles themſelues did then faile: The very torments which the miſerable man did then ſuffer could eaſily haue taken away the ſenſe of that allurement and perſwaſion, vnleſſe the ſecret power of the ſpirit of Chriſt had broken through all obſtacles.

Would the Apoſtle *Paul*, *Epheſ.* 1.19.20. and *Coloſſ.* 2.12. ſay, that that power of God, whereby he doth effectually worke in the hearts of beleeuers, is the ſame with that whereby hee raiſed Chriſt from the dead, if hee ſhould onely conuert mens hearts by a morall perſwaſion, and by a gentle inuitation?

Saul being fully determined to kill *Dauid*, came to *Naioth*, whither *Dauid* was fled, 1 *Sam.* 19. but as ſoone as he came thither, vnmindfull of *Dauid*, he is catched with a prophetical inſpiration: Where is there here any morall perſwaſion or invitation? If therefore God changeth the mindes of wicked men, without any morall perſwaſion, why ſhall he not exerciſe the ſame power towards his elect?

And I doe not ſee how thoſe ſpeeches, of creating a new heart, of raiſing man from the dead, and of giuing new life, by which the Scripture doth expreſſe our conuerſion, may bee applyed to note out morall perſwaſion. The new man is not created by perſwaſion, but by the infuſion of new life; and it muſt needes be, that ſome ſupernaturall thing muſt come, which cannot be explained by man.

And if God ſhould allure men to beleeue by a meere perſwaſion and inuitation, God ſhould not be the efficient cauſe of faith: For hee that doth onely exhort and perſwade that wee may beleeue, doth not giue beleeuing it ſelfe; no, nor hee who doth ſuggeſt the powers of beleeuing, as wee haue ſaid before; but hee doth moue metaphorically and intentionally, as wee are moued by Obiects, and by a knowne end.

And that there is ſomething elſe beſide perſwaſion, may hence be gathered, in that you ſee ſome men are vehemenly ſet on fire by a ſmall perſwaſion, ſome on the other ſide, who know the truth, are yet in the midſt of ſome euident and moſt certaine perſwaſions cold, and not at all affected. Former times, and our owne age, hath brought forth many Martyrs, who haue beene vnlearned, and but lightly inſtructed in the doctrine of the Goſpell; but that ſtrong natured and laborious *Origen*, who had the Scripture at his fingers ends, being vnable to endure Martyrdome, choſe rather to burne incenſe to the Diuell. Many among miracles, and in the midſt of the light of the Goſpell, are incredulous, as the men of Capernaum; or elſe are giuen to their belly and gluttony, as daily experience

ence doth witneſſe. Neither doth this therefore come to paſſe, becauſe ſome of the vnregenerate are more capable of morall perſwaſion than others, ſeeing all men are altogether auerſe from God, and dead in ſinnes: Alſo you may ſee the moſt wicked men and worſt affected, to be conuerted to the faith of Chriſt, as the *Romanes*, the *Corinthians*, &c. that God hath choſen the fooliſh things of the world, and where ſin hath abounded, there grace hath abounded. On the other ſide, you may ſee many not ſo euilly diſpoſed, as the men of *Tyre* and *Sydon*, that are not called by the preaching of the Goſpell, than which, there is no other perſwaſion more wholeſome. There are ſome ages, in which the gate of the Church is wide open, and there is a great concourſe of people in it, as the Apoſtle teacheth, 1. *Cor.* 16. 19. *A great doore and effectual, is opened to me.* And, 2. *Cor.* 2 *When I came to Troas to preach the Goſpel, a doore was opened to me of the Lord.* On the contrary, there are ſome times, in which the paſſage to the Church is as it were ſtopped vp, and the efficacy of the Goſpel doth ſeeme to be diminiſhed; when the Paſtors of the Church doe finde much ſtubbornneſſe in the people, & a brawnie skin drawn ouer their conſciences, the hardneſſe whereof doth turne and blunt the edge of preaching. This doth not happen, becauſe in ſome ages men are borne better, or becauſe God doth vſe other meanes and inſtructions to the teaching of them, than of others; but becauſe it ſeemed good to God to ſoften the hearts of theſe, and to reueale to them his arme and his power of ſaluation, and to faſten the ſword of the word of God with greater force into their minds, and

Eſay. 53. Rom. 1. that according to his good pleaſure, and election of grace, by which as many as are appointed to eternall life, doe beleeue, *Acts* 13. By this motiue, God himſelfe did ſtirre vp the minde of Saint *Paul*, being at *Corinth*, and did exhort him to ſpeake freely: *Feare not*, (ſaith he) *but ſpeake, and hold not thy peace; for I am with thee, and no man ſhall ſet vpon thee to hurt thee; for I haue much people in this Citie.*

CHAP. XLVI.

The certainty of the conuerſion of the Elect is proued, and that Grace cannot be ouercome.

I. THe chiefe foundation of our opinion of the certainty of the conuerſion of the elect, and of the inſeparable grace of God, we place in the immutable certainty of the election of God: For ſeeing that God by his certaine and determined decree, appointed ſome certaine men to ſaluation, as wee haue at large proued, it muſt needes be, that they whom he appointed to the end, he appointed alſo to thoſe meanes, without which no man is ſaued, *to wit*, Faith and Repentance. This decree, ſeeing it cannot be hindred, it is certaine that the faith of the elect cannot ſo be hindred, that they ſhould finally fall away: The truth of which doctrine while theſe Sectaries do oppugne, they doe caſt themſelues into abſurd and enormious opinions, ſuch as are theſe; *That Election is not irreuocable, nor peremptory, before death: That thoſe that are elected, may be reprobated: That the number of the elect is not certaine, and determined by the decree and will of God, but that*

that their number may be encreaſed and diminiſhed: That all men are conditionally elected: That God is often diſappointed of his intention, wiſh, and deſire. Which dreames, full of feuer-like ſubtiltie, and vaine dotages, (that I may ſpeake no worſe of them) are, as I thinke, abundantly confuted by vs.

II. Wee haue heard Saint *Paul, Epheſ.* 1.3.4. teaching that the grace of God is giuen according to election: Hence it appeareth, that the grace of God which is giuen to the elect, can no more be hindred, than election it ſelfe: For the effects of an immutable cauſe cannot but be moſt certaine. Vaine and voide were that election, which ſhould be made deſtitute of thoſe meanes, without which there is no ſaluation; and obſerue that Saint *Paul* ſpeaketh of the holy and faithfull *Epheſians*, leſt any *Arminian* ſhould ſay, that the Apoſtle ſpeaketh of vniuerſall Election. Finally, as many places of Scripture, as there be which teach that they doe beleeue that are ordained to eternall life, *Acts* 13. that they alone come, *that is*, doe beleeue, who are giuen to Chriſt by the father, *that is*, are elected to ſaluation in Chriſt, *Iohn* 6. and that all that are predeſtinated are called, iuſtified, and glorified, *Rom.* 8. and that God hath elected vs to holineſſe, *Epheſ.* 1. and not by holineſſe, or for holineſſe; they doe all plainely proue, that faith and holineſſe doe ſo depend on Election, and ſo cleaue to it, that it cannot be but that he who is elected, muſt at length be conuerted: The faith of the elect cannot altogether be blotted out, and finally be extinguiſhed, but the election of God muſt alſo be wiped out, and muſt periſh: Whoſoeuer God calleth by his purpoſe, ſhall

certainely come, becauſe God neuer faileth of his purpoſe.

III. Agreeable to theſe things are the words of the ſame Apoſtle, *Rom.*8.14. *As many as are led by the ſpirit of God, are the ſonnes of God.* Here I demand, whether it is poſſible that he who is the ſonne of God, ſhould be made the ſon of the diuell? If there is any modeſty left in them, they dare not ſay this openly, although it doth plainly enough follow from their opinion, by which they determine, that the elect may be reprobated. This therefore being laid downe, that the ſonnes of God cannot be made the ſonnes of the diuell; I demand, whence is this impoſſibilitie of falling away, and why cannot hee who is led by the ſpirit of God, which is called the ſpirit of adoption, be made the childe of the diuell? The cauſe of this impoſſibility muſt either be the election of God, or mans free-will; but not mans free-will, as we haue at large proued; therefore it is the election of God, by which it commeth to paſſe, that it is an impoſſible thing that the faith of the elect ſhould be finally loſt and extinguiſhed.

IV. And with what great efficacie God doth worke in mens hearts, the Apoſtle teacheth, *Epheſ.*1.19. where hee wiſheth that it were made knowne to the *Epheſians, what is the exceeding greatneſſe of his power to vs ward, who beleeue, according to the working of his mighty power.* The Apoſtle doth purpoſely heape vp emphaticall and ſignificant words, whereby he might declare that power & effectual ſtrength, farre differing from the phraſe of *Arminius*, in whoſe writings theſe ſpeeches are often found; *that God, will*

will not vse his omnipotency to the conuersion of man, but a gentle inuitation, which is agreeable to free-will. And leſt any one ſhould ſeeke a refuge in the word *Power* and *Strength*, reſtraining this power to an effectuall perſwaſion; the ſame Apoſtle doth in the ſame Epiſtle teach, that this power is the ſame with that whereby he raiſed Chriſt from the dead: where perſwaſion hath no place; for he preſently addeth, *according to the working of his mighty power, which hee wrought in Chriſt, when he raiſed him from the dead.* So *Coloſ.* 2. 12. ſpeaking of our regeneration by faith; *with Chriſt* (ſaith he) *ye are riſen, by the faith of the operation of God, who raiſed him from the dead*; Inſinuating, that the reſurrection of Chriſt, and our regeneration, were wrought by the ſame force and power.

V. The ſame Apoſtle, 2 *Theſſ.* 1. 11. doth pray that God *would fulfil the worke of faith with power*, in the *Theſſalonians*. And, *Rom.* 1. 16. the Goſpell is called the power of God to ſaluation, becauſe by the Goſpell God doth ſhew his ſauing power. And 2. *Cor.* 10. 4. he ſaith, *that our weapons*, that is, the word of God, whereunto is ioyned the efficacy of the ſpirit, *are mighty, to the pulling downe of ſtrong holds, caſting downe imaginations, & euery high thing which exalteth it ſelfe againſt the knowledge of God, & bringing into captiuitie euery thought, to the obedience of Chriſt.* Behold how often, and how diligently the Apoſtle doth extoll that power which God doth vſe to the conuerſion of a man; what choiſe and forceable words hee doth reckon vp, with which hee would draw our mindes into the admiration of that wonderfull and ſecret power. Agreeable to this is that of Chriſt,

Luke

Luke 11.22. where he doth describe, in these words, the casting out of Sathan obtaining the rule in man, and the greater power of the spirit of God thrusting him out: *when a strong man armed keepeth his pallace, his goods are in peace; but when a stronger than he shall come vpon him, and ouercome him, he taketh from him all his armour, wherein hee trusted, and diuideth his spoiles.*

VI. These Sectaries here doe alleadge and feine many things: First, they say that this power, how great soeuer it is, is resistable, neither doe we deny it; but the question is, whether it may finally be ouercome: For it is not likely, that God will exercise that mighty power and efficacy towards that man whom he will saue, that he might be ouercome by man, and that man at length might be more powerfull than God: Yea truely, in that very place of the Apostle, 2. *Cor.* 10. where hee doth extoll that power with a goodly speech, he maketh mention of the resistance which doth rise against the knowledge of God, and doth resist it; but yet at length being broken, it doth yeelde, and is willingly bound with happy bonds.

VII. To that place of Saint *Paul*, 2. *Thes.* 1. where hee prayeth that God would powerfully finish the worke of faith in the *Thessalonians*, they of the *Hage*, *pag.* 295. doe answer, That the Apostle doth not speake of the beginning of faith, *but of the complement in the encrease and perseuerance of faith*: By which speech, they cut their owne throats; for if there be needed so great strength and power of God, to further the encreases of faith, how much more power is there

there neede of, for the beginnings of faith, and to put faith in an vnbeleeuing man, in whom there is nothing which doth not resist God?

VIII. They adde, that by the worke of faith, is vnderstood patience, but vnfitly; for the worke of faith is not finished onely by the tolerating and bearing of afflictions; also the words of the Apostle going before, doe reiect this interpretation: For he saith, *We pray alwayes for you, that God would count you worthy of this calling; and fulfill all the good pleasure of his goodnesse, and the worke of faith with power:* He doth wickedly, who restraineth the calling of God, and the effects of the good pleasure of his goodnesse, to patience alone.

IX. In the same place they gheſſe, that this fulfilling, is the obtaining of glory; but in vaine: for glory is not the perfection, nor the fulfilling of the worke of faith, but the fulfilling of the reward which wee apprehend by faith; yea, the worke of faith is so farre from being there perfected, that it will then cease.

X. The men of our partie proued this by that place of Saint *Peter* 2 *Epheſ. Chap.* 1. *Verſ.* 3. *The diuine power hath giuen vnto vs all things which pertaine vnto life & godlinesse, through the knowledge of him who hath called vs to glory and vertue.* If God doth giue vs all things which pertaine to life and pietie, then hee giueth vs that we shall not resist finally, but obey God calling. The *Arminians* answer, that *Peter* here doth not speake of the bestowing of faith, and that he doth not teach that faith is giuen to vs by God, but onely of those things which hee giueth to them that doe already

already beleeue. This anſwer is beſides the matter, and it doth not touch any part of our argument: Yet when Saint *Peter* ſaith, that *all things* are giuen vs by God, which are neceſſary to ſaluation, they deale ſincerely & faithfully, in that they will not haue faith to be comprehẽded vnder this word, *omnia*, all things. For they which ſay in other places, that faith is the gift of God, doe here plainly enough witnes that this was not ſeriouſly and in good earneſt ſpoken by them. And truely, the men on our ſide doe bring no place out of the Scripture, to proue that faith is the gift of God, which the *Arminians* do not corrupt and darken; becauſe they deny that the habit of faith is infuſed into man, or imprinted on mens hearts by God: but they contend, that it is giuen to vs by God no otherwiſe than by perſwading, and by giuing powers by which wee may beleeue, if wee our ſelues will. Which truely is not to giue faith, but to giue helpes & incitations, to obey which, and to turne them into vſe, is in the power of free-will. To adde to their fraud and deceit, they doe corrupt the words of Saint *Peter*: Saint *Peter* ſaith, *That God hath giuen vs all things that are neceſſary to life and godlineſſe*: They, by *giuing*, would haue *offering and propounding* to be vnderſtood, which doe very much differ: For ſeeing that (as the *Arminians* confeſſe) eternall life is propounded euen to reprobates, it will be ſaid, that eternall life is giuen to the reprobates, if to propound and offer be the ſame that it is to giue.

That faith and repentance is from God, the Scripture proueth. That faith is the gift of God, Saint *Paul* teacheth, *Epheſ.* 2.8. *By Grace yee are ſaued through faith,*

faith, and that not of your ſelues, it is the gift of God. That gift of which Saint *Paul* ſpeaketh here, is neither ſaluation alone, nor faith alone: But this is the gift, *To be ſaued by grace through faith.* Whence it appeareth, that faith is as well comprehended vnder this gift, as ſaluation. But if ſaluation alone were here called the gift of God, yet it would thence neceſſarily follow, that faith is the gift of God: For he that giueth ſaluation, muſt needes alſo giue the meanes, without which there is no ſaluation. The ſame Apoſtle, *Phil.* 1.29. ſaith, *It is giuen to you in the behalfe of Chriſt, not only to beleeue on him, but alſo to ſuffer for his ſake.* Doe you ſee that it is giuen to vs, not onely to be able to beleeue, but alſo the act of beleeuing, and to beleeue it ſelfe? That repentance is the gift of God, Saint *Peter* doth witneſſe, *Acts.* 5.31. *God hath exalted Chriſt with his right hand, to be a Prince and a Sauiour, for to giue repentance to Iſrael, and forgiueneſſe of ſinnes.* And, 2. *Tim.* 2.25. *If God will at any time giue them repentance.* Saint *Paul*, *Rom.* 5. doth ſay. *That the loue of God is ſhed abroad in our hearts by the holy Ghoſt, who is giuen vs; to wit*, becauſe the holy Ghoſt doth imprint that ſure confidence in our hearts, that wee are loued by God. Here you ſee that not onely the powers, of willing and doing, are giuen by God, but alſo to will and to doe it ſelfe. Seeing therefore that as many Chriſtian vertues as there are, there are ſo many gifts of God, and the ſame vertues are habits, it muſt needes be, that thoſe habits are from God, and therefore not engrafted by nature, which *Pelagius* himſelfe hath not ſaid, nor obtained by vſe and actions, the grace of God helping, as the *Arminians*

will

will haue it, for so man himselfe should giue eyther all faith, or at the least some part of faith to himselfe, and should owe it to his owne labour and industry. For truely, if God doth giue the power of beleeuing, and doth not giue the act of beleeuing after the same manner as he giueth the power, because (as these Sectaries thinke) God doth giue the power of beleeuing vnresistably, but he giueth the act of beleeuing onely by perswading and inuiting, and that by a perswasion which we may obey or resist; consent to, or refuse: There is nothing so cleere, as that the very act of beleeuing, and therefore faith it selfe, is not from God alone, nor from the meere grace of God, but is due, partly to God, and partly to mans free-will. Which that it is the opinion of the *Arminians*, and that they thinke that grace is not the totall, but part-cause of faith, we haue proued before. Whereunto adde that which they say, that God doth giue faith no otherwise than by perswading, and by a gentle inuitation: Which if it be true, it will be said that God doth giue neither the power nor act of beleeuing. For he that doth only perswade and exhort to run, although he set on fire all the brands of his oratory Art, yet he will neuer be said to giue the power of running, nor to runne it selfe.

XII. Seeing therefore that the habit of faith, is the gift of God, it must needes be, that it is infused and imprinted on our hearts by God himselfe, which if it be so, it is vnpossible that this infusion can be hindred in the elect. For what should hinder it? Doth the mutability and instability of the decree of God hinder it? No, His decrees can neither be abo-

lished

lished nor changed. Doth the euill affection of the heart of man hinder it? No, euery man is ill affected before he hath receiued faith from God. Doth the obstinate hardnesse of some men hinder it? No, this hardnesse is softned by faith being receiued: Which also God promiseth that he will doe, *Ezech.* 36.26.

XLII. This promise of God, and others of the like sort, by which God promiseth that he will giue a heart of flesh, and will write on it his law, and that he will cause that we should walke in his wayes, doe promise an infallible certainty of the conuersion of the elect, and the grace of God, which is impossible finally to faile: For what can hinder that God should not stand to his promise, and should fulfill that which he hath certainely and absolutely promised? Doth the hardnesse of mans heart hinder? No, this is that which he doth promise, *to wit*, that he will soften the stony heart. Doth the wickednesse of man hinder? No, there is no man but he is wicked before God conuerteth him. Is it the stubbornnesse which is in some men more than ordinary? No, *where sinne abounded, there also grace abounded.* Finally, there can no impediment be obiected, which God cannot put away and remoue. There is nothing so intricate, out of which the wise goodnesse of God cannot cleere himselfe; and therefore to whom hee promised hee would giue a new spirit, that hee would take from them their stony heart, that he would cause that they should walke in his wayes, it is impossible that these should not be converted, or should finally fall away. Neither doe the *Arminians* themselues deny it, although

though they seeme contentiously to striue against it. For, in the 286. page of the conference at the *Hage*, they do confesse that by those words of God in *Ezechiel*, *It is declared that God will so effectually worke, that actuall obedience must follow*: But (say they) is that done vnresistably? As if the controuersie were in that: It is sufficient that it is done most certainely, infallibly, and vnauoidably, although man should for a time resist, and should be aduerse and contrary to God calling, *that is*, to his owne saluation: For the workes of piety, which are adioyned to follow this change of the heart, are not laid downe as conditions, on which this change is to be, but as fruites and effects which are to follow this change of the heart.

XIV. These Sectaries doe deuise another hiding hole, in saying that this promise of giuing a new heart, was made to a whole nation, not to seuerall men: But these are vaine things: For, Regeneration, and the change of the heart, is a gift which is giuen to particular men: Neither were this promise true, if it were to be performed to a whole nation, in which there haue alwayes beene very many that haue beene stubborne and rebellious: Therefore this promise pertaineth to those alone who were to be truely faithfull.

XV. They dispute neuer a whit more wittily, when they say, *Collat. pag. 269.* that by these places is promised, not the first beginning of preuenting grace, but a greater plenty and progresse of grace. I doe not deny but that euen the progresse and proceeding in grace is promised here; but I earnestly affirme

affirme, that here the beginnings alſo of conuerſion are promiſed: The very words *a new heart*, doe proue this: For then truely and properly is the heart new, when it begins to be changed: Nor is it credible, that the increaſe of grace is promiſed without the beginning of it.

XVI. I further demand, whether that promiſe whereby God promiſeth that he will cauſe that wee ſhall walke in his wayes, is extended to the end of the life, or for a ſhort time: If not to the end, then this promiſe is in vaine, yea, and abſurd, becauſe by it God ſhould promiſe that he would ſo long giue them his grace, vntill he ſhould againe take it away, and deſtroy them for euer. Alſo the words themſelues doe witneſſe, that it is ſpoken of a perpetuall grace. For God doth promiſe, that he will cauſe that they ſhould not depart from his waies; in which words, finall perſeuerance is promiſed.

XVII. And if the grace of God may be finally hindred in all and particular men, it might come to paſſe that it ſhould be hindred in all men; and ſo there would be none elected, there would bee no Church, and Chriſt ſhould haue dyed in vaine. For nothing can bee imagined more abſurd, than to ſuppoſe that God decreed that ſome men ſhould beleeue and be ſaued, and that that ſhould be done vnreſiſtably, and yet that he did not decree of any one man, nor of any particular perſon: There is nothing more abſurd, than to determine, that it muſt needes bee that ſome be ſaued, and yet that there is no man who may not bee damned. By what meanes can any certainety be made or concluded out of many vncertainties? Or is it

credible and likely, that the decree of God as concerning the whole Church, cannot be deluded, and yet may be made fruſtrate in the ſeuerall members of the Church?

XVIII. Nor doth the truth finde any ſmall refuge in the words of Chriſt, *Iohn* 6.44.45. *No man can come to me, except the Father, who hath ſent me, draw him; and I will raiſe him vp at the laſt day. It is written in the Prophets; They ſhall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father commeth to me.* Euery word is a thunderbolt. The *Arminians* thinke, that there are many that heare and learne of the Father, who doe not come, nor follow. This is diametrically and directly contrary to the words of Chriſt; *Euery man that hath heard, and hath learned of the Father, cometh to me.* For he ſpeaketh of a certaine manner of hearing and learning, which is peculiar to the elect, and which doth worke in their heart what he commandeth. The ſame *Arminians* doe affirme, that many are drawne, who notwithſtanding doe not come. But here alſo they offend againſt the words of Chriſt, where hee ſaith, *No man can come to me, except the Father draw him, and I will raiſe him vp at the laſt day.* For he ſpeaketh of a certaine ſure kinde of drawing and obedience, by which whoſoeuer are drawne, and doe come, ſhall be raiſed vp by Chriſt at the laſt day. Hee ſpeaketh therefore of a kinde of drawing which cannot finally be reſiſted.

XIX. Out of the ſame place of Saint *Iohn*, this argument is framed: *whoſoeuer hath heard, & hath learned of the Father, doth come: whoſoeuer is drawne hath heard & learned.* Therfore whoſoeuer is drawne, doth come.

XX. By

XX. By the ſame place, the opinion of the *Arminians* is refuted, whereby they teach, that all men are drawne, and that ſufficient grace is giuen to all: For the ſcope of Chriſt is to ſet downe the cauſe, why the Iewes of Capernaum could not come, *to wit*, becauſe they were not drawne by the Father; that on the contrary he might teach, that they would haue come if they had beene drawne: by which words, hee doth not obſcurely teach, that all who are drawne doe come.

XXI. Theſe proofes, brought out of this place, are not grounded on the word *drawing*, which wee know to bee many times taken more largely, and to bee ſometimes vſed for an inuitation which is not obeyed; but they are grounded on the whole coherence of this place, and on the courſe of the ſpeech, which doth more than certainely demonſtrate, that it is here ſpoken of a kind of drawing, with which whoſoeuer are drawne, doe come. In which ſenſe, the word *drawing* is vſed, in the beginning of the *Cãticles*; *Draw mee, and wee will runne after thee:* Which alſo Saint *Auſtin* doth acknowledge, *Lib.* 1. againſt the two Epiſtles of the *Pelagians*; where when hee had admoniſhed the Reader, that Chriſt did not ſay, *leade*, but *draw*, hee addeth: *Who is drawne, if he bee already willing? And yet no man commeth, vnleſſe hee bee willing: He is therefore after a marueilous manner drawn, that he ſhould be willing, by him who knoweth to worke inwardly in the very hearts of men, not that men vnwilling ſhould beleeue, (which cannot bee) but that of vnwilling, they might be made willing.*

XXII. Nor is it credible that that grace is finally

reſiſtable, whoſe chiefe office is to take away finall reſiſtance; for ſo it ſhould not doe that for which it is ordained; eſpecially ſeeing that Chriſt ſaith, *Iohn* 4.14. *Whoſoeuer drinketh of the water that I ſhall giue him, ſhal neuer thirſt, but the water which I ſhal giue him, ſhall be in him a well of water, ſpringing vp to euerlaſting life.* For it doth manifeſtly appeare, that it is here ſpoken of a kinde of grace, which being once well admitted and receiued into the heart, is neuer loſt, but doth remaine to eternall life, and like an euerlaſting fountaine, is neuer dryed: No leſſe direct are the words of Chriſt, *Iohn 6.* 35. *Hee that beleeueth in me ſhall neuer thirſt:* and *Verſ.* 51. *He that ſhall eate of this bread, ſhall liue for euer:* All which were falſe, if true faith, which doth ſeriouſly apprehend Chriſt, might bee ſhaken off, and bee finally loſt: For then there would be ſome, who after the eating of the heauenly bread, ſhould periſh for euer.

XXIII. And if there be any certainty of ſaluation, or any full perſwaſion of the Saints, it muſt needs be, that the grace of God in them cannot bee ouercome, nor finally extinguiſhed; for otherwiſe, this certainety were vaine and deceitfull: For how can he be certaine of his ſaluation, who doth beleeue that the grace of God may be hindred and aboliſhed by a finall reſiſtance? And that on Gods part there is no abſolute and peremptory election, but when the courſe of our life is finiſhed? And that on mans part, the free-will of man in moſt holy men is furniſhed with power whereby it may altogether driue away the ſpirit of God?

XXIV. But the Scripture in ſixe hundred places,

ces, doth teach and command certaine and ſure confidence of our ſaluation. Saint *Paul* ſaith, *Rom.* 8.16. *The ſpirit doth witneſſe together with our ſpirit, that we are the ſonnes of God*: Can there be any more certaine witneſſe, and more worthy of credit, than the ſpirit of God? Surely the Scripture doth teach how certaine this inward teſtimony is, while it calleth the ſpirit, a ſeale deeply imprinting the promiſes of God on our hearts, and the pledge of our inheritance, *Epheſ.* 1. 13. and *Chap.* 4. 30. and 2. *Cor.* 1. So alſo 1. *Iohn* 5. 10. *He that beleeueth on the ſonne of God, hath the witneſſe of God in himſelfe.* This teſtimony is beyond all exception; which teſtimony whoſoeuer doth not feele in himſelfe, he ought rather to thinke ill of himſelfe, than to meaſure other men by his owne foote, and to iudge of others confidence, by his owne incredulity.

XXV. The Apoſtle to the *Hebrewes, Chap.* 3. *Verſ.* 6. doth command vs *to hold faſt the confidence and the reioycing of the hope, firme vnto the end.* And, *Cha.* 10. *Verſ.* 22. *Let vs draw neere with a true heart, in full aſſurance of faith.* And, *Epheſ.* 3. 12. *In Chriſt wee haue boldneſſe and acceſſe with confidence, by the faith of him.* And, 1. *Ioh.* 5. 13. *Theſe things haue I written vnto you, that beleeue on the name of the ſon of God, that ye may know that ye haue eternall life.*

XXVI. Our Sauiour himſelfe doth promiſe, that hee will giue vs all things which wee ſhall aske in his name, *Iohn* 14. 13. If therefore wee aske grace which cannot be ouercome, nor extinguiſhed, and perſeuerance in the faith, Chriſt promiſeth that wee ſhall receiue what we aske.

XXVII. Doth *Dauid* ſpeake as one doubting of his ſaluation, *Pſal.* 17. *I ſhall ſee thy face in righteouſneſſe, and I ſhall be ſatisfied with thy likeneſſe?* Or *Simeon*, ſpeaking thus, *Luke* 2. *Now letteſt thou thy ſeruant depart in peace, according to thy word?* Or *Stephen*, who, his enemies gnaſhing their teeth at him, and being certain of death, did cry out, *I ſee the heauens open, and the ſonne of man ſitting at the right hand of God?* Could the grace of God be ouercome by free-will in thoſe men? Or was their confidence deceitfull and failing, and the decree of God concerning their ſaluation yet reuocable, as theſe Sectaries ſpeake?

XXVIII. Why ſhould I ſpeake of Saint *Paul*; who deſiring to be diſſolued, and to be with Chriſt, being ful of faith, ſpeaketh thus, 2 *Tim.* 4. 18. *The Lord ſhall deliuer me from euery euill worke, and will preſerue me vnto his heauenly kingdome?* And in the ſame place, after hee had endured ſo many labours, hee doth vtter this as his victorious ſong: *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith: Henceforth there is laid vp for me a crowne of righteouſneſſe, &c.* With no leſſe confidence doth hee ſpeake both in his owne, and in our name, long before the end of his ſtrife, *Rom.* 8. 38. *I am perſwaded, that neither death, nor life, &c. nor any other creature, ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.*

XXIX. But the doubting of our ſaluation doth pleaſe theſe Sectaries, who are ſtuffed and ſtrouted out with pretended modeſty and humility. Their words againſt the *Walachrians*, *pag.* 76. are theſe:

theſe: *whether any one can bee certaine that hee ſhall perſeuere in the faith; we will not ſay, yea, wee ſuppoſe it to bee very profitable to doubt of theſe things, and that it is laudable for a Chriſtian Souldier, to the ſhaking off the ſloathfulneſſe and the drowſineſſe of the ſoule in the worke of Religion:* In the ſame place they admit onely that certainety, whereby one doth know *that God, and ſufficient helpe, ſhall not bee wanting to him, ſo that hee bee not wanting to himſelfe*; which certainety ſurely may bee in any reprobate. They doe inſtill theſe things with a goodly ſhew, vnder the pretence of inſtigation to good workes, that they might ſecretly ouerturne the foundation of faith, as it were by vndermining it; and as if there were no way of ſtirring vp ſluggiſhneſſe, but by the dammage of Faith. It is prophane modeſty which maketh men incredulous and vnbeleeuing; and vnder a ſhew of humility, doth teach them to diſtruſt God. But they themſelues, who teach theſe things, doe boaſt, that God hath giuen them what he ought, yea, and that God is bound to giue them ſufficient grace; that it might appeare, that vnder this affected humility there is much pride.

Chap. XLVII.

The iudgement of Saint Auſtin *concerning this controuerſie.*

1. THe certainty of perſeuerance may be taken two waies: Either for the certainety of the decree of God, by which God decreed to

giue perſeuerance in faith, to them whom hee elected to ſaluation: Or for that confidence, by which one doth certainely perſwade himſelfe, that he ſhall neuer be forſaken by God. The firſt certainty is neceſſarily drawne from that election which is abſolute, and is not for faith forth-ſeen, but not the latter: Becauſe God hath decreed many things concerning vs, whereof hee hath not yet giuen vs the full knowledge.

II. The full perſwaſion of the faithfull doth not reſt on any reuelation, whereby God hath laid open to vs the ſecrets of his counſels, but on the promiſes of the Goſpel, and on the inward feeling, whereby one ſearching himſelfe, doth feele that he doth ſeriouſly beleeue in Chriſt, and on the inward teſtimony of the ſpirit, witneſſing in our hearts that wee are the ſonnes of God: Yet there may bee many, and thoſe good and godly men, who although they belong to the election of God, haue not come to this full confidence.

III. Saint *Auſtin*, being beaten in this queſtion, and exerciſed in often contentions of the *Pelagians*, is a moſt earneſt maintainer of the former certainty; and doth gather from the election of God, according to his purpoſe, that the elect can neuer be forſaken by God, and that grace is giuen which can neuer faile, and by which they ſhall certainely perſeuere. There are many excellent things in his workes to this purpoſe, but he doth no where ſpeake more plainely than in his booke, *de correp. & gratia*, which hee writ when he was very old. In the twelfth Chapter hee hath theſe words: *There is giuen to the Saints that are*

pre-

predeſtinated by the grace of God to the kingdome of God, not onely ſuch helpe of grace, but alſo ſuch a helpe, that perſeuerance it ſelfe is giuen them, not only that without that gift they could not perſeuere, but alſo that by this gift they cannot but perſeuere. For he hath not onely ſaid, Without me ye can doe nothing, but he hath alſo ſaid, Ye haue not choſen me, but I haue choſen you, and haue appointed you that you might goe on, and might beare fruit, and that your fruit might remaine: In which words hee declareth that he hath giuen them not only righteouſneſs, but alſo perſeuerance in righteouſneſſe. For Chriſt ſo appointing them, that they ſhould go on and beare fruit, and that their fruit ſhould remaine, who dare ſay that perhaps it ſhall not remaine? For the gifts and calling of God, are without repentance, that is, *the calling of them who are called according to his purpoſe. Chriſt therefore making interceſſion for theſe, that their faith ſhould not fail, without doubt it ſhall not faile to the end, and by this it ſhall perſeuere to the end, and the end of this life ſhall finde it remaining.*

And a little after, *The will of them is ſo much enflamed by the holy Ghoſt, that they therefore are able, becauſe they ſo will, and they doe therefore ſo will, becauſe God worketh in them that they may will: For if in ſo great infirmity of this life (in which notwithſtanding it was neceſſary that vertue ſhould be wrought for the repreſſing of pride) mens wils ſhould bee left to themſelues, that if they would they might remaine in the helpe and aſſiſtance of God, without which they could not perſeuere, and God ſhould not worke in them that they might will: The will it ſelfe, by its owne infirmity, would faile among ſo many and ſo great temptations, and they could not therefore perſe-*

uere

uere, becauſe failing by their infirmity they could not bee willing, or by the infirmity of their will they could not bee ſo willing that they might be able: Therefore the infirmity of mans will was helped, that by the grace of God it might bee driuen vnauoidably, and inſeparably; *and therefore, although weake, yet it ſhould not faile, nor be ouercome by any aduerſity. Hee ſuffered and permitted* Adam, *the ſtrongeſt man, to doe what he would, but hee hath perſeuered to the weake, that they ſhould will inuincibly, by him that giueth it, and inuincibly ſhould not forſake it.*

Obſerue the words, *vnauoydably, vnſeparably*, and *inuincibly*: he vſed not the word *irreſiſtability*, which the Ieſuites had not yet coyned: But hee vſed words which haue no leſſe force to ſet out the power of the moſt certaine, and finally, inſuperable and vnconquerable grace of God, in them who are elected according to the purpoſe of God. And yet he doth vſe the word *reſiſting*, *Chap.* 14. where hee thus ſpeaketh: *No free-will of man doth reſiſt, God being willing to ſaue. For to will or nill, is ſo in the power of him that willeth or nilleth, that it cannot hinder the will of God, nor ouercome his power.* Excellently ſpoken, although *Arminius* cry out againſt it.

Chap. XLVIII.

That the Arminians *doe plainly ſtabliſh that vnreſiſtableneſſe which they impugne.*

I. VNreſiſtableneſſe is painted, by the *Arminians*, as a monſter, whoſe beard they pluck, & whom they prick with needles and goades. We haue already taught,

taught, that they doe build caſtles in the ayre, and paint gourdes and vaine conceits, and doe impugne their owne dreams: For we acknowledge no ſuch vnreſiſtableneſſe as they feigne.

III. But this is the greateſt maruaile, that they themſelus doe build vp, & do euery where ſtabliſh that vnreſiſtableneſſe which they do falſly attribute to vs, & doe impugne with all their forces. You may ſay they are blinde-folded fencers, who fighting with their eyes ſhut, doe beate the ayre and wound themſelues.

III. The *Arminians* againſt the *Walachrians*, *page* 68. doe deny that they ſay, *That the holy Ghoſt doth work vpon the will by no other meanes than ſuch as may be reſiſted.* *But* (ſay they) *wee would haue theſe things reſtrained to none, but to that ordinary manner of conuerſion, which the ſpirit for the moſt part doth vſe, not doubting but that the conuerſion of ſome one or other, is ſometimes wrought by an extraordinary meanes.* Here wee haue them confeſſing themſelues guilty: For by this ſaying, they ouerthrow from the foundation whatſoeuer they haue builded vp. For if God conuert ſome men vnreſiſtably, and doth giue them faith by his preciſe and abſolute will, it is impoſſible that theſe ſhould be elected for faith fore-ſeene, and by an election which doth reſt on the fore-ſeeing of faith. For he who is abſolutely and vnreſiſtably appointed to faith, muſt needes be abſolutely appointed to ſaluation. Hee ſhould doe fooliſhly, who ſhould feigne God decreeing thus; *I indeed decreed to ſaue this man, if he will beleeue: But I will giue him faith vnreſiſtably.* Election cannot depend on the fore-ſeeing of that con-

condition which God hath decreed certainely and infallibly to doe. Thus God did not decree that *Philip* ſhould liue if hee had breath ; but hee hath certainely decreed to giue him breath, that hee might liue.

IV. Hence it appeareth, with what equity theſe Sectaries deale with vs : For, falſely attributing *vnreſiſtableneſſe* to vs, they cry out, that thereby mens wills are compelled, and that it cannot be called obedience, to which man is vnreſiſtably compelled; yet the ſame men doe thinke that there are ſome who are conuerted vnreſiſtably, and after an extraordinary manner, and whoſe conuerſion they doe not deny to be obedience.

V. Adde to theſe, that old and worne opinion among the *Arminians*, which wee euery where meete in their writings : That God doth call ſome men after a manner that is not congruent and agreeable, whereby they that are called doe neuer follow, although they bee able to follow : That ſome againe are called in that manner, ſtate, meaſure, and time, which is congruent and agreeable, by which meanes whoſoeuer are called, doe certainely and infallibly follow God calling. Alſo we haue before in the 44. *Chapter*, brought the words of *Arminius* himſelfe, whereby hee determineth that ſuch a calling is made by the decree of God, and adminiſtred by his certaine and ſure predeſtination : And iuſtly; For why ſhould God chooſe this apt ſtate, this fit time, and this congruent manner, whereby they that are called doe certainely and infallibly follow, vnleſſe becauſe he will haue them certainely and infallibly to follow? Surely

theſe

theſe things maintaine the ſame vnreſiſtableneſſe which is beleeued by vs, *that is*, a certaine and infallible euent from the preordination of God. They endeauour indeed to quallifie their opinion, by peecing to it this clauſe: *Thoſe whom God doth call after a congruent manner, are indeede certainely and infallibly conuerted, but ſo that they may bee conuerted.* For (if *Arminius* bee beleeued) they may doe that which neuer hath beene, nor neuer ſhall bee; which God certainely fore-knew ſhould not bee; and which if it ſhould come to paſſe, the purpoſe and preordination of God (which *Arminius* doth here acknowledge) ſhould be made voide.

VI. The ſame men doe ſtabliſh vnreſiſtableneſſe by that their old opinion, whereby they teach, that God in our conuerſion doth vnreſiſtably enlighten the vnderſtanding, and ſtirre vp the affection. It is ſomething, that they confeſſe that part of our conuerſion and regeneration is wrought vnreſiſtably, *to wit*, the enlightning of the minde, & the raiſing vp of the affections. But I further affirme, that by that vnreſiſtable enlightning of the minde, if it be cleere and euident, and by that raiſing of the affections, if it be vehement, the will is neceſſarily affected, and drawne to a ſpontaneus aſſent, as wee haue at large proued.

VII. They doe no leſſe hurt and wound themſelues, when they teach that the power of beleeuing is giuen vnreſiſtably: For, what powers of beleeuing are there but by faith? For, habits are the efficient cauſes of operations, as the firſt acts are the cauſes of the ſecond. Or what powers of beleeuing can there

be

be without faith? If therfore the powers of beleeuing are giuen vnreſiſtably, it is plaine, that faith alſo, and therefore the aſſent of the will, is giuen vnreſiſtably, ſeeing that the power and faculty of beleeuing is placed formally in faith it ſelfe.

The *Arminians* of the *Hage*, *Callat. pag.* 269. doe grant, that God doth vnreſiſtably cauſe, that alway there are ſome who beleeue: By which grant, they doe plainely diſturbe their owne matters. For who are theſe *ſome*? Are they not ſome certaine perſons? Therefore God doth vnreſiſtably work, that certaine perſons ſhould beleeue. Is it likely that God doth vnreſiſtably cauſe that ſome ſhould beleeue, and hath not appointed who they ſhould be? For ſo it would come to paſſe that God predeſtinated ſome men to beleeue vnreſiſtably, and that he predeſtinated none. Is it poſſible that God ſhould cauſe, that ſome men ſhould beleeue vnreſiſtably, and yet that the ſame men ſhould not beleeue vnreſiſtably? As if I ſhould ſay, that God doth cauſe that ſome ſhould dye, who yet certainely doe not die. And ſeeing by the opinion of *Arminius*, there is none of the elect, who may not bee reprobated, and cauſe that God ſhould bee diſappointed of his intention, it is a maruaile how God ſhould cauſe vnreſiſtably that ſome ſhould beleeue, when there is none of them who beleeue and are conuerted, but may finally reſiſt, and ſo periſh. Whatſoeuer may happen to ſeuerall men, may alſo happen to all. Nor can the purpoſe of God be certaine, of cauſing vnreſiſtably that ſome ſhould bee conuerted, vnleſſe ſome bee vnreſiſtably conuerted. Euen as the purpoſe of God, of cauſing ſome to bee drowned

drowned cannot bee certaine, vnleſſe ſome be drowned.

The ſame men, *Collat. pag. 292.* ſay; *That to conuerſion there is required a power which muſt in many parts exceed euery created power, although it ſhould not worke vnreſiſtably: For, that nature may be effectually conuerted, ſomething is required that is more powerfull than it ſelfe.* Theſe things ſeeme to mee to be ſuch as cannot ſtand together; that the power of the ſpirit, by which we are conuerted, doth in many parts exceede the power of nature; and yet that it may bee ſo reſiſted by nature, that it may be ouercome, and may finally be hindred: for of ſuch a reſiſtance is it ſpoken here.

There is no cauſe therefore to feare leſt irreſiſtability, being thruſt at by the *Arminians*, ſhould fall downe, ſeeing that on the one part they doe hold it vp, and vnderproppe it from falling; yet it is worth the labour to know with what obiections they doe enforce it.

CHAP. XLIX.

The weake obiections of the Arminians *againſt irreſiſtability* (that is, *the infallible certainty of the conuerſion of the elect*) *are anſwered.*

I. THESE Sectaries doe lay the chiefe foundation of their cauſe, in that their falſe opinion, and already confuted by vs; That God doth not adminiſter and ſupply the meanes to conuerſion and faith, by any

any abſolute and preciſe decee: For if God calling men, doth preciſely and abſolutely intend the conuerſion of no one man, it is not needefull that the conuerſion of any one ſhould preciſely follow the ſupplying of thoſe meanes. This their foundation, ſeeing it hath beene ouerwhelmed and caſt downe by vs, the other things which they would build vpon this muſt needes fall.

II. The *Arminian* conferrers at the *Hage*, doe very ill heape together many things, to the ouerthrowing whereof there is neede of no great contention. In the front of the battell, they ſet that place in the *Acts, Chapter* 7. 15. Where *Stephen* doth lay it to the charge of the rebellious Iewes, that they haue alwaies reſiſted the holy Ghoſt: Whence they inferre, that the holy Ghoſt, when he worketh in man, doth not worke conuerſion vnreſiſtably.

III. But they doe vnwiſely proue that which is not in controuerſie. For we doe not teach, we doe not acknowledge that irreſiſtability which they attribute to vs. This concluſion therefore doth not hurt vs, who doe willingly confeſſe that the holy Ghoſt doth not alwaies ſo worke in mens hearts that hee taketh away all reſiſtance. Furthermore, they ſuppoſe a thing which is moſt falſe, as a thing true and granted, *to wit*, that the holy Ghoſt wrought in thoſe Iewes, and that they reſiſted the inward operation of the Spirit. *Stephen* chargeth the Iewes, that they alwaies reſiſted the euident teſtimony of the holy Ghoſt, ſpeaking by the Prophets. This the following words of *Stephen* doe declare: *which of the Prophets haue not your fathers perſecuted? &c.* Nor if *Stephen* ſhould

ſhould ſpeake of the holy Ghoſt dwelling in the impious and vnbeleeuing Iewes(which yet is very falſe) would it thence follow that he ſpake of the ſpirit of Adoption, and of the grace peculiar to the elect, which doth certainely and infallibly worke faith and conuerſion in them alone?

IV. With this place, there likewiſe fall to the ground thoſe places in which the Scripture, *Pſal.*78. *Eſay* 63. *Matth.*23. 37. *Prou.*1.24. *&c.* ſaith, that the Iewes tempted God, and ſtirred him vp to wrath, & made ſad the ſpirit of his holineſſe; that the chickens would not be gathered; that they who were called refuſed; &c. All theſe (ſay I) are nothing to the purpoſe. The Scripture there ſpeaketh of vngodly & rebellious perſons; but in this queſtion it is ſpoken of the faithfull and the elect; and the queſtion is, whether it may be that they may neuer be conuerted, and may finally reſiſt the ſpirit of adoption. To the prouing of this, the places which ſpeake of Reprobates, which we confeſſe doe finally reſiſt God calling, and doe want the ſpirit of adoption, are plainely beſides the purpoſe. Finally, theſe Sectaries do not proue, that in all theſe places it is ſpoken of a finall reſiſtance, of which alone it is ſpoken here.

But (ſay they) God, *Ezechiel* 18.31. doth command the Iſraelites to make them a new heart, and a new ſpirit. Whence they gather that man may performe what he is commanded, or reſiſt God commanding. I am aſhamed of this olde trifle and *Pelagian* colewort, ſo often brought againe, and as often reiected. Firſt of all, what neede is there to proue that an vnregenerate man is able not to obey this com-

mandement of making him a new heart, ſeeing this alone he is able to doe, *to wit*, not to obey; and he cannot obey? And that man can doe whatſoeuer God commandeth, is an hereſie of the *Pelagians*, already confuted by vs. The precepts of God are not the meaſure of our powers, but the rule of our duty, the ſumme of our debt, the matter of our prayers, the ſcope of our ſtrife. But of theſe things more then enough.

VI. Fourthly, they pretend that place, *Eſay 5. What could more haue beene done to my Vineyard, which I haue not done to it?* Whence they inferre, that the grace of God doth not worke conuerſion in man, vnreſiſtably. This is a prodigious conſequence; and if it were good, yet the concluſion would touch neither the queſtion nor vs; who confeſſe that in the elect themſelues, conuerſion is not wrought without ſome reſiſtance. Adde to theſe, that to the queſtion wherein it is ſpoken of the conuerſion of ſeuerall men, a place ſpeaking of the calling of a whole nation is vnwiſely brought. When it it ſpoken of the certainty of the conuerſion of the elect, they ought not to bring a place ſpeaking of the rebellion of an incredulous and vnbeleeuing nation. Finally, they deale ſo as they who are very carefull, leſt they ſhould ſay any thing that ſhould make to the purpoſe.

VII. By the way, the Reader ſhall obſerue, that vnproper phraſes, and ſpoken after the manner of men, ought not to be taken as properly ſpoken. God is figuratiuely ſaid to haue wiſhed and expected fruit from his vine. Deſires, and griefe, as if hauing ſpent his labour in vaine he had failed of his propounded end,

end, cannot happen to God: When God doth wiſh the conuerſion of men, as *Pſal.* 81.14. he doth inſinuate nothing elſe, then that the conuerſion of man is acceptable to him: So when he is ſaid to expect fruit from the Vine, or from the Fig-tree, *that is*, from the Church, or from particular men; and when the Vine diſappointed his hope, not preſently to plucke it vp by the rootes; vnderſtand, that God doth require and demand obedience, and that when that which ought to be done is not done, he is not preſently ready to puniſh, but doth deferre it, *Luke* 13.9. God doth not expect thoſe euents which he fore-knoweth will not come to paſſe: Much leſſe doth hee expect thoſe euents in the godly, which hee himſelfe is to worke.

VIII. They ſtumble at the ſame ſtone, when they cite that of *Ezechiel, Chap.* 12. *Verſ.* 2. *Sonne of man, thou dwelleſt in the midſt of a rebellious houſe, who haue eyes to ſee, and ſee not, &c.* Whence they inferre that man indeede hath eyes, and eares, and power of conuerting himſelfe, but he is able to reſiſt. Vnwiſely ſpoken; for who doth deny that is man able to reſiſt? yea, of his owne nature hee can doe nothing elſe. Why doe they heape vp to vs the examples of reprobates and wicked men, in the queſtion whereby it is demanded whether it may come to paſſe that hee who is elected can finally reſiſt grace, and fall from it? By the way, the Reader ſhall remember, that of the ſame people to whom eares & eyes are here atributed, God doth thus ſpeake, *Deut.* 29.4: *The Lord hath not giuen you a heart to vnderſtand, nor eyes to ſee, nor eares to heare, to this day.* For there are two kindes of eyes,

ſome, which onely the faithfull haue, *to wit*, the eyes of faith; ſome, which reprobates may haue, who ſeeing and willing doe periſh; who *ſeeing doe not perceiue, and doe heare heauily with their eares, Mat.* 13. 26.27. theſe mens eyes are carnall and cloudy; theſe men, naturall reaſon being their guide, haue a ſuperficiall knowledge which doth not affect the hart, or if any diuine light hath riſen to them, it doth rather dazle their eyes than enlighten them; yea, that knowledge which they haue, they endeauour to choake, willingly groping at noone day.

IX. The places of Scripture which they adde, they do in the ſame manner miſ-alleadge, *Zach.*7.11. *Eſay* 6.9. *Mat.*13.4. *Acts* 28.25. and 26. By which places, no other thing can be proued, than that reprobates and rebellious perſons may refuſe the grace of God, and reſiſt his admonitions; which we willingly confeſſe: But what is this to finall reſiſtance in the Elect?

X. They doe glorioufly boaſt of the words of Chriſt, *Mat.*11.21. *Woe vnto thee Corazin, woe vnto thee Bethſaida; for if the mighty workes which were done in you, had beene done in Tyre and Sydon, they would haue repented long agoe in ſacke-cloath and aſhes.* The like place you haue, *Ezech.* 3.6. Out of the place of *Matthew* they thus diſpute.

That grace by which men, to whom it is giuen, haue not beene conuerted, and others had beene conuerted if the ſame had beene giuen to them, is reſiſtable.
But the grace of conuerſion is ſuch.
Therefore the grace of conuerſion doth not worke vnreſiſtably.

There

There was no cauſe that they ſhould ſo labour in the prouing of either propoſition, ſeeing we willingly admit of the concluſion: Wee know that the elect themſelues doe reſiſt the grace of God, although not perpetually, nor ſo that the grace of God ſhould be finally hindred. The queſtion is, whether it may come to paſſe, that the elect may ſo reſiſt the grace of God, that they may neuer be conuerted, or that they may extinguiſh it, and finally hinder it. The good men do not touch this queſtion, but doe wander other where.

XI. Yet doe they not vphold thoſe two propoſitions with fit proofes. The Maior and firſt propoſition they thus proue: *If Grace worke conuerſion in man by an vnreſiſtable force, it ſhould alwayes and euery where worke with the like efficacy.* But I deny that that will follow: For although grace ſhould vnreſiſtably worke conuerſion in all men that are conuerted, yet it might come to paſſe, that it ſhould worke in ſome men with greater efficacy, *to wit*, in thoſe who are ſo affected that they doe preſently and without delay follow God calling, and are inflamed with greater zeale and feruency than others, who obey more ſlackly and ſlowly.

XII. They proue the Minor and ſecond propoſition, by the example of the men of *Tyre*: But they ſuppoſe (without any proofe) that Chriſt in this place doth ſpeake of true conuerſion, by which they are conuerted to whom God doth giue true faith and repentance: Which ſurely is a great demand. For ſeeing the men of *Tyre* and *Sydon* did not pertaine to the election of God, becauſe they neuer were conuer-

ted, if the miracles had beene done amongſt them, which were done amongſt the men of *Corazin*, they might haue beene touched with a reuerence, and haue beene affected with the ſenſe of their ſinne, and haue beene caſt downe with that repentance which is bred by the feare of puniſhment; ſuch as was the repentance of *Ahab*, 1. *King*. 21. and of the greater part of the *Niniuites*, as the ruine of *Nininie* a while after doth declare, as we learne, *Neh*. 1. 1. and out of the laſt Chapter of *Tobias*. In which thing, the men of *Tyre* had beene more praiſe-worthy, than the men of *Corazin*, who among ſo many miracles did not feele the leaſt touch of griefe, nor gaue any ſignes of repentance. But I deny, that it was in the power of the men of *Tyre* to obtaine true faith, and to perſeuere in it: without which yet there is no true repentance. And truely the *Arminians* ſeeme to me to accuſe God of deceitfull enuy, and ill will, becauſe he knew that the men of *Tyre* were ſo affected, that if thoſe miracles had come to them, they had ſeriouſly repented, and come to ſaluation; and yet hee enuied this benefit to them, which notwithſtanding he beſtowed on a people whom hee knew would neither bee conuerted by miracles, nor by preaching.

XIII. In the ſeuenth place they thus diſpute:

They who may reſiſt the word of grace and ſaluation, may alſo reſiſt the ſpirit of repentance. But men may reſiſt the word of grace and ſaluation: Therefore the ſame men may alſo reſiſt the ſpirit of repentance.

We admit of the concluſion in that ſenſe which I haue often ſaid. They proue the Minor by the example of reprobates, whom we know doe finally reſiſt:

But

But here it is ſpoken of the elect, and the queſtion is, whether they may ſo reſiſt grace that grace may bee ouercome and finally extinguiſhed. This which is the thing to bee proued, and is the ſtate of the queſtion, they leaue vntouched.

XIV. Being driuen from the Scripture, they flye to Reaſon, and thus frame a Syllogiſme:

That which is required of vs in the Goſpell for due and filiall obedience, that is not wrought in vs by an vnreſiſtable power.

But faith and repentance are required of vs in the Goſpell for due and filiall obedience:

Therfore they are not wrought in vs by an vnreſiſtable power.

The Minor hath no neede of proofe. The Maior they proue thus; becauſe *that which is onely done in man by another, ſo that he only behaueth himſelf paſſiuely in it, cannot be called obedience.*

All theſe things are grounded on a double calumny: The firſt is, whereby they feigne that wee teach that conuerſion is wrought in vs vnreſiſtably: The other, whereby they attribute to vs, that we ſay conuerſion and faith is wrought by God without vs, and that men in conuerſion behaue themſelues onely paſſiuely. Truely we acknowledge no ſuch conuerſion, in which man ſhould doe nothing but onely ſuffer, we know that man is ſo drawne by a ſweet and effectuall motion, and that his will is ſo bent and turned, that of vnwilling he is made willing, and doth worke, and is moued of his owne accord: Wee know that it is man himſelfe that doth beleeue and repent, and not God. But we ſay that God doth giue to man,

that he may be able to beleeue and repent: No otherwiſe than the fruit doth moue it ſelfe in the wombe, and yet the motion it ſelfe and the power of mouing, it hath from God: It is ſufficient to obedience, that man doth voluntarily obey God.

XV. And here we entreate the Reader that hee would ſtay a little, and take notice how inconſiderately the *Arminians* deale here, and how aduerſe and contrary they are to themſelues. They deny that conuerſion can be called obedience, if man doe onely behaue himſelfe paſſiuely in it: But they themſelues teach, that man doth onely behaue himſelfe paſſiuely, in the beginning of his conuerſion, which yet the *Arminians* acknowledge to be obedience. Their words are theſe in their Epiſtle againſt the *Walachrians*, *pag.* 69. and 70. *whether we ſay that the will is moued by the ſpirit onely by the fore-going operations of the vnderſtanding, or that there is a certaine new energeticall and operatiue quality infuſed to it, we alwaies determine that the will is firſt moued*, that is, *behaueth it ſelfe paſſiuely, before it doth actiuely moue it ſelf to that which is good.* This they ſay; but that is eſpecially to be noted, that the *Arminians* do with one mouth teach, that the vnderſtanding is vnreſiſtably enlightned by God; *that is*, that knowledge is ſo giuen by God that it cannot be reſiſted, when yet that knowledge is a kinde of obedience. For the Scripture doth euery where command vs to know and vnderſtand, *Pſalme* 2. 10. *Mat.* 15. 10. and 2. *Tim.* 2. 7. Is not the earneſt alacrity of the Angels, to fulfill the commands of God, obedience? yet they cannot reſiſt God comanding, nor can they deſire to reſiſt.

XVI. Laſtly,

XVI. Laſtly, they heape together abſurdities, which they think may be drawn for that power which they call irreſiſtable: They ſay that it doth follow from thence, that no other can be conuerted than they that are indeede conuerted: And that no man can be conuerted, before hee be conuerted indeede. But this ought to be ſo farre from ſeeming abſurd, that on the contrary, it is impious to beleeue that any one may be conuerted and regenerated, but hee whom God doth conuert and regenerate, and to whom he giueth faith and the ſpirit of adoption; or that any one can be conuerted before God conuert him. For if we be all by nature dead in ſinne, it is certaine, that there are no other that can riſe out of that ſpirituall death, than they that doe indeed riſe. And if faith and the ſpirit of adoption is a gift of God proceeding from his meere grace; it is plaine, that they at length can be conuerted to whom God doth giue grace, whereby they may be conuerted in act. And ſeeing wee are brought to that paſſe, that there is no man who doth not reſiſt God calling, it appeareth that no man can be conuerted, but he from whom God hath taken away this reſiſtance, and hath broke his hardneſſe. Let theſe new Semipelagians looke to it, and conſider with what face they dare maintaine, that an vnregenerate man hath power of conuerting himſelfe, before God conuert him in act, and how they can defend themſelues againſt ſo many places of Scripture, and ſo many reaſons and proofes, which we haue brought in the three and thirty Chapter. Can they bring an example (out of all records of Stories) of any one who hath obtained faith and ſaluation,

ſaluation, by thoſe gifts which doe happen to all men, euen to Heathens and vnregenerate perſons?

XVII. That no man can conuert himſelfe before he be conuerted and drawne by God, the Scripture doth euery where witneſſe: *Conuert vs, and we ſhall be conuerted, Ier.*31.18. *Lament.*5.21. *Draw me, and wee will runne after thee, Cant.* 1.4. Could the Theife conuert himſelf, before Chriſt after a marueilous & vnutterable manner changed his heart, among ſo many occaſions of doubting, and in the flight and feare of the Apoſtles themſelues? Could *Paul* conuert himſelf before he was called from heauen by Chriſt? Surely godly mens eares are vnacquainted with this opinion, and it is of the Pelagian vaine. By this means the decree of God is aboliſhed, by which he determined to vſe the miraculous confeſſion of the Thiefe to ſhew the efficacy of the death of Chriſt, & his diuine power in the very height of griefes and reproaches, and for a notable euidence of the election of grace. God might haue beene diſappointed of theſe ends, if the Thiefe might haue conuerted himſelf ſome years before. God indeede did not hinder that he ſhould not be conuerted: but whereas all men of themſelues and of their owne nature are vnable to conuert themſelues, concerning thoſe whom he decreed to conuert, he determined with himſelf in what time and manner he would conuert them.

XVIII. *But* (ſay they) *if no man can be conuerted, but he whom God doth conuert indeede and in act, it will thence follow that the reſt who are called, are called in vaine, and that God ſhould deale diſſemblingly and*

and vnwiſely, who ſhould call them to ſaluation, and yet withdraw the meanes neceſſary to obtaine ſaluation.

I anſwer, that this word *withdrawing*, doth ſufficiently proue how vnfaithfully they deale. For there is none of vs thinkes that God doth withdraw from them who are not conuerted, the meanes neceſſary to ſaluation: For if he ſhould withdraw thoſe meanes from them, hee ſhould take from them that which they had: But no vnregenerate man euer had all the meanes neceſſary to ſaluation. It is one thing to withdraw the meanes neceſſary to ſaluation, and another thing not to giue them. It is one thing to pull out the eyes of the blinde, and it is another thing not to cure him that is blinde. It is ſufficiently manifeſt that God doth not giue to all men, all the meanes neceſſary to ſaluation: For there are infinite people, to whom he doth not ſend preachers of the Goſpel: And to very many, to whom the Goſpell is preached hee doth not giue faith and the ſpirit of Adoption. But they alone beleeue, who are fore-ordained to eternall life, *Act.* 13. All which things are aboundantly proued in the former Chapters. Neither yet can God therefore be accuſed of folly or diſſembling, who doth call thoſe whom he knoweth will not follow, & to whom he doth not giue the power of comming. For hee doth not deale diſſemblingly, nor vnwiſely, who doth require from man that which he is not able, if he owe it, and if man himſelfe is the cauſe of his diſability. For God hath not loſt his right by the wickednes of man, nor is he bound to ſupply to all men the meanes of paying what they owe, and of perfor-

ming

ming what they are commanded. Nor doth hee vnwiſely or diſſemblingly call the virgins who wanted oyle, although hee would not adminiſter oyle to them, of which they themſelues ought in time to haue had a care. Neither is it any doubt but that God doth require from euery man, yea from the heathen themſelues, the perfect obedience of the law, which notwithſtanding that it can be perfectly fulfilled by them, the *Arminians* themſelues, vnleſſe it be fearefully and doubtfully, dare not affirme. God doth not in vaine call thoſe whom he knoweth wil not follow, becauſe he doth not deale vainely, who doth exact that which iuſtice doth require. Nor is it equall that although in a promiſcuous and mingled multitude there are many reprobates, the word of God ſhould therefore not be preached to that multitude, and the naughtineſſe of wicked men ſhould defraud the good, and that thereby ſomething ſhould be taken away, and detracted from the commodities of the elect. Nor is the Goſpell preached in vaine to thoſe that are obſtinate, ſeeing that by their obſtinacy, and by the puniſhments that follow it, the godly are brought to a wholeſome feare, and are turned and drawne to prayer, and to the acknowledgement of the mercy of God to them. God did not in vaine ſend *Moſes* to *Pharaoh*, and *Ezechiel* to the Iewes, although God himſelfe fore-warned that *Pharaoh* would not obey *Moſes*, nor the Iewes *Ezechiel*. Therefore here is no abſurdity, how odiouſly ſoeuer they cry out vpon it. Theſe ſcoffing men, that they might procure enuy to vs, doe boaſtingly caſt out theſe things among the vnskilfull common people, and doe raiſe bubbles in

Ezech. 3.

a

a ſhell, which are blowne away with the leaſt breath.

XIX. They alſo heape together reproachfull calumnies, falſely attributing thoſe things to vs which we doe not beleeue: *to wit*, that God calleth thoſe who are not conuerted, purpoſely and onely for this end, that they might be inexcuſable: Which thing, farre be it from vs that wee ſhould ſay. Wee ſay indeede that this doth happen, but wee doe not ſay, that this is the onely end propounded by God. Wee doe not thinke that the reprobates are onely therefore called that they might be made inexcuſable, although by deſpiſing that calling they bring greater damnation vpon themſelues. God indeede doth offer his Goſpell to thoſe that will reiect it, but not to that end that they might reiect it. The end propounded to God in calling thoſe whom hee knoweth will not obey, is to require that which they owe, and to declare what is acceptable to him. Doth hee not alſo call, warne, and threaten them, that at the leaſt they might be ſo much conſtrained by feare, that they might not hurt thoſe that are good; And that by the example of their ſtubbornenеſſe, which goeth not vnpuniſhed, the godly might learne to feare, and by comparing their condition with thoſe to whom God hath not vouchſafed the like grace, they might more earneſtly loue God for the prerogatiue granted to them?

XX. Theſe Sectaries obiect againe, *That by this meanes ſome men haue matter and cauſe of ſecurity miniſtred to them, and of the contempt of thoſe meanes which God is wont to vſe to worke conuerſion, ſuch as are the preaching*

preaching of the word, &c. For if no man can conuert himſelfe before this vnreſiſtable drawing, and as ſoone as he is vnreſiſtably drawne he muſt needes be altogether conuerted, then all our care and diligence is voide and vnprofitable: And to others there is matter of perpetuall doubtings miniſtred as long as they feele no ſuch drawing.

We haue already aduertiſed that this opinion is falſely laid vpon vs. That God doth draw a man vnreſiſtably. We onely ſay, that the elect, although they may reſiſt a long time, yet at length they obey God calling, and their voluntary conuerſion is wrought certainely and infallibly, and that it cannot come to paſſe that they ſhould neuer be conuerted, or being conuerted, that they ſhould finally fall away, and the grace of God ſhould be at length extinguiſhed, and be finally ouercome by the reſiſtance of the fleſh.

XXI. We deny, that ſecurity or contempt of the word can follow from ſuch drawing, ſeeing that that grace it ſelfe doth create in vs care and diligence. See I pray, how ill theſe things ſquare together, and how vnfitly it is ſaid that the grace of God doth hinder godly carefulneſſe, ſeeing that this carefulneſſe it ſelfe is a part of grace: For how ſhould grace, by which a man is regenerated, corrupt him? Or how ſhould grace, by which he is ſtirred vp and pricked forward, giue him ouer to a languiſhing idleneſſe? Therefore they doe, as if I ſhould ſay, that a man is killed by the reſurrection, or that hee is blacked ouer with a white colour: For they ſay that negligence is brought by that grace which doth beget godly care.

XXII. And

XXII. And there is no doubt but that the ſame abſurditie may be drawne from the opinion of *Arminius*, whereby he thinkes that ſome men are drawn of God by a congrueut and agreeable manner and time, by which, they that are called doe moſt certainly follow. For I may ſay that by this doctrine mens conſciences are caſt into a deep ſleep: for there wil be ſom men who will ſpeake thus: To what purpoſe is it to be carefull? our endeuour is in vain if we are not drawn after a congruent maner. And I doubt whether I am drawne after a congruent maner, or no. Hence commeth negligence, and a faith floating in vncertaintie.

XXIII. That is no better which they adde, *That to ſome men there is matter of perpetuall doubtings, ſo long as they feele no ſuch drawing.* This abſurditie is verie abſurdly vrged by the *Arminians*, who, with all their power, doe impugne the certaintie of ſaluation, whileſt they command men to doubt of perſeuerance. For let vs imagine that doubtings of ſaluation are bredde by this our doctrine: Doe they condemne that in vs which they allow in themſelues? Wee doe not denie that doubtings doe ſometimes creepe on godly and good men, but yet thoſe doubtings muſt needs diminiſh little by little, as they are more affected with the ſenſe of the grace of God, and as their faith is increaſed. But it is not needefull that hee who is already conuerted, and doth beleeue, ſhould feele himſelfe to be drawn vnreſiſtably, that is, to be ſo drawne as hee cannot reſiſt. For wee place the infallible certaintie of conuerſion, not in the ſenſe of man, who doth feele that hee cannot reſiſt, but in the decree of God, by which it muſt needes be that they

they come to Chriſt whom hee hath elected to ſaluation. So the cauſe that the bones of Chriſt could not be broken, was not in the hardneſſe of thoſe bones, but in the purpoſe of God, who forbad they ſhould be broke. And therefore it may come to paſſe, that they who ſhall certainely be ſaued by the decree of God, doe not certainely know of their ſaluation, and are often troubled with riſing doubts. There are ſome to whom, after many yeeres of their life led ſoberly and godly, the confidence of ſaluation is at laſt giuen them at their death. Nor is it needefull that the faithfull man ſhould trie himſelfe whether hee be drawne with an vnreſiſtable power, but whether after ſerious and earneſt repentance he doth ſo wholly reſt himſelfe in the death of Chriſt, and in the promiſe of God, that thereby he might be ſtirred vp to piety, and to the feare of God. Whoſoeuer doth feele himſefe to be thus affected, ought not ſcrupulouſly to weigh and examine the poyſes and dramnes of the efficacy of the ſpirit of God, and of vnconquerable grace, but ſo to order himſelfe, that hé may repreſſe his riſing doubts by prayer, and by the rememebrance of the promiſes of God, and that hee may breake and bruiſe the ſerpentine power of his luſts reſiſting the Spirit.

XXIV. And if any one doth otherwiſe, we are not they who can preuent all euils, or cure vices; knowing that by the beſt documents and leſſons, the occaſion of ſinning may be taken, and that the beſt things may be wreſted to the worſe part.

XXV. I omit, that theſe Sectaries ioyne thoſe things which cannot be coupled together, and doe make

make thoſe things appoſite and agreeing, which are oppoſite and diſagreeing. For they feygne, that hee that hath true faith, may doubt whether he be ſeriouſly and indeed conuerted. Which ſurely is impoſsible; for true faith doth ſtirre vp in man ſerious and true repentance, and the loue of God, which cannot be in man but it muſt be felt.

XXVI. Finally, the diſcommodities which theſe Sectaries do pick out of our doctrine may be auoided: but the doctrine of the *Arminians* doth enwrap mens conſciences in vnauoidable euils. For hereby is man puffed vp with pride, teaching, that man can ſeparate himſelfe, that he can conuert himſelf, that he can conuert himſelfe before hee be conuerted in act by God, that man hath whereof hee may boaſt, that God is bound to giue him ſufficient grace, that God doth giue to man what hee is indebted to him, that the grace of God is not the totall cauſe of faith, that the grace of God is ſubiected to mans free-will. And on the other ſide Arminianiſme doth vexe mens conſciences with a carefull doubting. For who can be certain of his ſaluation, if our ſaluation is not certaine by the election and decree of God? and if the number of the elect be not certaine by the will of God? Or if God hath elected no man, but being conſidered as alreadie dead? Or if the certainty of ſaluation doth reſt on the ſtrength of free-will, in the power whereof it is to perſeuere or not to perſeuere? to beleeue or not to beleeue? to cauſe that God ſhould bee partaker of his deſire, or ſhould faile of his propounded end? Surely if there bee place giuen to this deadly Doctrine, faith and Chriſtian humilitie is loſt. For it muſt needs

be that they muſt bee moſt doubtfull, who are moſt proude. It muſt needes be, that the expectation of thoſe men muſt hang in ſuſpence, who make the will of man a floating and vnſtable thing, the foundation of their hope. Surely Sathan doth therefore puffe vp theſe men with pride, that they might bee burſt in peeces, and doth lift them vp on high, that being caſt down from on high, he might more grieuouſly breake them, and cruſh them to peeces.

XXVII. But to that our obiection, by which we ſaid, That if God doth worke in vs onely by the manner of perſwaſion, hee is not the efficient cauſe of faith, but onely the ſtirrer vp thereof, by the manner of an obiect; as Sathan himſelfe doth make it manifeſt, who is not the efficient cauſe of the ſinne of man, although he doth ſtirre vp, and inſtigate, and worke effectually in the ſonnes of rebellion; to this obiection the *Arminians* anſwer nothing: But they obiect on the contrary ſide, *If God* (ſay they) *dth conuert thoſe which are his (which are far the leſſer part) vnreſiſtably, & Satan doth auert and turn away the greater part reſiſtably, therin Satã is of more power than God, who by leſſe and inferiour helps can execute his purpoſe in many more men.* Theſe good men doe alwaies put that their word *vnreſiſtably*, for *certainly* and *infallibly*. But to the purpoſe, I deny that they whom God doth draw and effectually conuert, are fewer than they whom Satan doth auert and turne away. Indeede it is not to bee doubted but that ſome in the beginnings of their conuerſion, are remoued from that beginning by the ſubtilty of Satan; But theſe are but few in compariſon of them who neuer felt any aſſaults, or pricks

pricks of repentance : Satan doth not auert theſe, ſeeing theſe are auerſe by their owne nature. And whatſoeuer Satan doth is but ſmall in compariſon of the efficacy of the ſpirit of God in the elect. For Satan found men prone to ſin, and thruſt them forward that were falling; Nor is it any doubt but that the reprobates are not carried ſo much by the impulſion of Satan, as by their owne. Certainly it is a greater thing to heale a few that are deadly wounded, than to exacerbate and make more angry and grieuous the wounds of many, & to poure vinegar on the Vlcer: It is farre more eaſie to thruſt them forward that are falling, than to raiſe them that are fallen : to kill ten that are about to die, than to reſtore one to life that is dead.

XXVIII. And here they exclaime, that mans nature is auerted and ouerthrowne, while it is neceſſarily determined and limited to one thing. I anſwer; If by the word *neceſsity* be vnderſtood not conſtraint nor naturall neceſſity (ſuch as is the poize and inclination of all heauy things to the centre of the world) but an infallible certainty, and that voluntary and ſpontaneus, by ſuch a neceſſity nature is not ouerthrowne. The nature of Angels is neceſſarily determined and limited to that which is good, and yet it is not therefore ouerthrowne. Our nature is neceſſarily determined and directed to the deſiring of felicity, and yet it is not therefore deſtroied. The will of the Iſraelites, whoſe hearts God touched, that they ſhould cleaue vnto *Saul*, 1. *Sam.* 10. 26. The will of *Eſau* yeelding with a ſuddaine change to the embracing of his brother, *Gen.* 33. The will of the Thiefe crucified with Chriſt; and of *Paul*, in the very point of conuerſion,

were determined & limited to one thing; & yet force was not therefore offered to their free-will, or their nature deſtroyed. The vehemency of him that is thirſty mouing him to the drinke that is offered, is determined and limited to that one thing, and yet hee doth not therefore ceaſe to bee a man, nor is his nature therefore ouerthrowne. God hath ſome ſecret and vnperceiueable meanes, by which he can bow mans wil, the liberty thereof being vntouched.

An addition to the thirteenth Chapter, containing ſome places that are taken out of the confeſsion of the Churches of France, *and out of the chiefeſt Doctors of this age, concerning the obiect of Predeſtination.*

THE twelfth Article of the confeſſion of the Church of *France*, is this; *Wee beleeue that God out of that corruption and generall curſe into which all men were plunged, doth free thoſe whom in his eternall and immutable counſell hee elected, of his meere goodneſſe and mercy, in our Lord Ieſus Chriſt, without the conſideration of workes; leauing the reſt in the ſame corruption and damnation, to ſhew forth, in theſe, his iuſtice; and in them the riches of his mercy: For none of them are better than others, before God hath ſeparated them, &c.* *Iohn Caluin* in his Comentary vpon the ninth Chapter of the Epiſtle to the *Romanes*, ſpeaking of *Iacob* and *Eſau* in the wombe, hath theſe words; *God in the defiled nature of man, ſuch as was in man, could conſider nothing whereby he might be induced to do good to it; when therefore he ſaith that both of them had done neither good nor euill, that alſo is to bee added*

which

which he doth preſuppoſe, to wit, *that they were both the ſonnes of* Adam, *by nature ſinners, indued, not with a mite of righteouſneſſe.* Eſau *was iuſtly reiected, becauſe he was naturally the child of wrath; yet leſt any ſcruple ſhould remaine, as if his condition had beene the worſe for the beholding of any ſin or vice, it was expedient that his ſinnes ſhould be no leſſe excluded than his vertues. It is true indeed, that the neere cauſe of reprobation is, becauſe we are all curſed in* Adam.

The ſame *Caluin* in his Booke of the eternall predeſtination of God, in the beginning of the Epiſtle, which is ſet before the booke. *The free Election of God* (ſaith he) *is, whereby he adopted to himſelfe out of mankinde loſt and condemned, thoſe whom it ſeemed good to him. Pag.* 955. He doth allow the opinion of Saint *Auſtin*, ſpeaking thus; *They that are not to perſeuere, are not ſeparated by the Predeſtination and fore-knowledge of God from that maſſe of perdition and deſtruction, and therefore are not called according to his purpoſe.*

Pag. 691. *I would know if* Eſay *and* Iacob *ſhould haue beene left to their common nature, what good workes God ſhould haue found in* Iacob, *more than in* Eſau. *Surely they both by the hardneſſe of their ſtony heart, would haue alike refuſed ſaluation offered.*

In the ſame place; *when* Paul *tooke that for granted, which is incredible to theſe good Diuines, that all men are equally vnworthy, that alike corruption of nature is in all men, hee thence ſafely determined that God doth by his free purpoſe elect whomſoeuer he electeth.*

In the ſame place that of *Auſtin* is moſt true; *That thoſe that are redeemed are ſeparated from thoſe that periſh, onely by grace, whom the common Maſſe, derined*

from the ſame original, had ioyned together to deſtruction.

Pag. 965. He doth witneſſe, that God prepared the veſſels of mercy for his glory: if this be ſpeciall to the elect, it is manifeſt that the reſt are fitted to deſtruction, becauſe being left to their nature, they are certainely deuoted to deſtruction.

Pag. 970. The Readers are to be admoniſhed, that both theſe are equally condemned by Pighius, viz. *That God from the beginning when yet the ſtate of man was intire, decreed what afterwards ſhould come to paſſe; and that now hee choſe out of the periſhed Maſſe whom he would.* He mocketh *Auſtin*, and all that are like him, *that is*, all the godly, who doe thinke that God after hefore-knew the vniuerſall ruine of mankinde in the perſon of *Adam*, appointed ſome to life, and ſome to deſtruction.

The ſame man in his Inſtitutions, *Lib. 3. Cap. 22. Sect. 1. when* Paul *teacheth that we were elected in Chriſt before the creation of the world, certainely he doth take away all reſpect of our owne worth; for it is as much as if he ſhould ſay: Becauſe our heauenly father found nothing worthy of Election in the whole ſeede of* Adam, *he turned his eyes vpon Chriſt, that as it were out of his body he might chooſe members whom he would after take into the fellowſhip of life. Therefore let this reaſon preuaile with the faithfull, that therefore God adopted vs in Chriſt to his heauenly inheritance, becauſe in our ſelues we were not capable of this excellency.*

And *Section 7. If any one aske from whence God elected, he in another place anſwereth, out of the world, which he excludeth from his prayers, when he doth commend his Diſciples to his Father.*

And

And, *Chap.* 23. *Sect.* 3. *If any one ſhould ſet vpon vs with theſe words; Why God from the beginning predeſtinated ſome men to death, who when they were not, could not deſerue the iudgement of death: Inſtead of an anſwer, we may againe aske them; What they think God is indebted to man, if he will eſteeme him according to his owne nature? As we are all defiled with ſinne, wee cannot but bee odious to God; and that not in a tyrannicall cruelty, but in the moſt equall reſpect of iuſtice: And if all they whom God doth predeſtinate to death, are by a naturall condition obnoxious and ſubiect to the iudgment of death; of what iniuſtice* (I pray you) *of his towards them can they complaine? Let all the ſonnes of* Adam *come, let them contend and diſpute with their Creatour, becauſe by his eternall prouidence they were appointed to perpetuall calamity before their generation: What could they ſpeake againſt this defence, when as God ſhall on the contrary ſide call them to the knowledge of themſelues? If all are taken out of the* (corrupted Maſſe) *it is no marueile if they lie vnder damnation.*

Hieronymus Zanchius. Miſcellan. Lib. 3. In his Treatiſe of the Saints, at the end of the firſt Chapter, hath theſe words; *Generall Predeſtination,* (that is, *the predeſtination of all men*) *is the eternall, moſt wiſe, and immutable decree of God, by which he determined with himſelfe from eternity; firſt, to create all men iuſt and wiſe, according to his image and likeneſs, & to permit that they being tempted by Sathan, ſhould of their owne free-will fall into ſinne, and ſhould fall into the pit of eternall death, as the moſt iuſt ſtipend of their ſinne: Secondly, of his grace by Chriſt, to free ſome of them out of the pit of ſinne and death by certaine means, and to accompany them with his ſpirit whom he freed, and at length to giue them eter-*

nall

nall life; and to others (he decreed) not to vouchſafe this grace, but rather to blinde them and harden them with Sathan, & to deſtroy them with eternall deſtruction, &c.

The ſame man in the ſame place: *The ſpeciall predeſtination of the elect, is the eternall, moſt wiſe, & immutable decree of God, whereby he determined with himſelfe from eternity, according to the good pleaſure of his will, freely to deliuer by Chriſt, ſome certaine and ſet men, fallen with all the reſt into the deepe pit of ſinne and death.*

The ſame man *lib. 5. de Natura Dei, cap. 2. quæſt. 4. By aſcending after this order from the effects to the cauſes, & by deſcending from the cauſes to the effects, Election and Reprobation may and ought to be conſidered by vs;* to wit, *that God from eternity determined by a firme decree, firſt to create all men, then to ſuffer them to fall into ſinne, and for ſinne to be obnoxious to eternall death; Laſtly, to free (by that meanes which he hath freed) ſome men by Chriſt, and to giue them eternall life, but to reiect the reſt from thu grace, and being left in their ſinnes, at length to puniſh them eternally for their ſinnes.*

Bucer vpon the ninth Chapter to the *Romanes: They that will plainely and ſimply follow Gods word may eaſily free themſelues from theſe things, for they ſtick faſt to this that God doth witneſſe of himſelfe,* viz. *that he out of mankinde, deſtroyed by their firſt father, choſe ſome men to be framed by him to a new and bleſſed life; and he accounted the reſt the veſſels of his wrath.*

Philip Melanchton, in his Theologicall Common places, *loco de Predeſtin.* doth repeate theſe words more than once: *It is certaine that this is the cauſe of Reprobation,* to wit, *ſinne in man.*

Wolfangus Muſculus, loco de Elect. Cap. 5. It is manifeſt that our election is not made for any reſpect of our quality:

quality: It muſt needes be therefore that we ſeeke the reſpect of our election in God electing. For the ſenſe of our owne baſeneſſe and deprauation doth driue vs thither. Dauid *ſaid*; *What is man that thou art mindefull of him, and the ſon of man that thou didſt predeſtinate him when thou didſt fore-know that he would be euill and depraued?*

Dauid Pareus in his commentary on the ninth chapter to the *Romanes*, *Page* eight hundred and ſixeteene, will haue *Iacob* and *Eſau* to be conſidered as ſinners by God electing. *The cauſe* (ſaith he) *was the eternall purpoſe of God, whereby he determined to make ſuch difference of them.* Eſau *was wicked, and* Iacob *was no leſſe wicked; for they were both conceiued in ſinne; and yet God loued the one & hated the other: not for any inherent or fore-ſeene difference, but* κατ' ἐκλογὴν, *according to election, whereby he elected one but not the other.*

The ſame man, *page* 819. *The pleaſure or will of God calling, is his purpoſe according to election in Chriſt*: that is, *the purpoſe of God, whereby out of the periſhed maſſe he ſeparated ſome from others, by chooſing theſe and leauing the reſt: which purpoſe is called Predeſtination, containing vnder it, Election and Abiection.*

The Paſtors of the *Walachrian* Churches, in their Epiſtle, doe with one conſent thus define Predeſtination. *This is the opinion of them who cleaue to the old and receiued confeſſion of our Churches. That God from eternity, according to the immutable good pleaſure of his will, decreed to ſaue ſome men, whom by his meere bounty in Chriſt Ieſus, he ſeuered out of corrupted mankinde. &c.*

Iohn Piſcator, a moſt rigorous maintainer of Predeſtination out of the entire and vncorrupted Maſſe, and of Reprobation without the beholding of ſinne, hath very lately ſet forth a treatiſe digeſted into ten

Aphoriſmes, the ſecond wherof is conceiued in theſe words: *This Predeſtination hath two ſpecies or kindes, the one whereof is called Election, the other Reprobation, by a Metonimy of the effect. For election and reprobation are properly referred to mankinde already made and fallen, but Metonimically the decree it ſelfe of Electing or Reprobating is ſo named.* The learned man doth at length ſee that it muſt needes be, that in election and reprobation, men be conſidered as already fallen, and in the corrupted Maſſe: But he hath deuiſed another higher decree, whereby God doth neither elect nor reprobate, but doth onely decree to elect and reprobate. Of which decree there is no mention made in the Scripture.

Finally, the Synode of *Dordt*, in the ſeuenth Canon doth thus define election. *Election is the vnchangeable purpoſe of God, by which, before the foundation of the world, according to the free good pleaſure of his will, of his meere grace he hath choſen out of all mankind to ſaluation in Chriſt, a certaine and ſet number of men, neither better nor more worthy than others, but lying in the common miſery with others, and fallen from originall righteouſneſſe into ſinne and deſtruction by their owne fault, &c.*

The ſame Fathers in the 15. Canon of Reprobation, doe thus ſpeake. *The holy Scripture doth manifeſt and commend vnto vs this eternall and free grace, eſpecially when it doth further witneſſe that not all men are elected but that ſome are not elected, or are paſſed by in the eternall election of God,* to wit, *thoſe whom God according to his free, iuſt, vnreproueable, and immutable good pleaſure, decreed to leaue in the common miſery, into which they haue caſt themſelues by their own fault; and not to giue to them ſauing faith, and the grace of conuerſion, &c.*

FINIS.

LIBRARY OF UNION THEOLOGICAL SEMINARY, NEW YORK.